

**GODLY.**  
**CONTEMPLATIONS**  
 for the vnlearned.

1412 a 34

Non est aliud Roman.



datum hominibus. Act. iij.

**D. Baali<sup>r</sup>. Homil. in xl. Martires.**  
 What Hystorie by heare say  
 reportes to the minde:  
 The same the silent picture  
 doth shew in like kinde.

✠ A.a.b.c.d.e.f.g.h.i.k.l.m.n.o.p.q.  
r.s.t.v.u.x.y.z. & 9.

In the name of the Father/and of  
the Sonne/and of the holy Ghost  
Amen.

Our Lordes Praier.

Our Father vvhich art in hea-  
uen/ halobbed be thy name/Thy  
kyngdome come. Thy vvil be done  
in earth as it is i heauen. Giue vs  
this day our daily bread. And for-  
giue vs our trespases as vve for-  
giue thē that trespase against vs.  
And suffer vs not to be lead into  
tentation. But deliurer vs from  
euil. Amen.

The Salutation of the Angel.

Hail Marie:full of grace/our  
Lord is vwith thee. Blessed art  
thou among/vbomen/and blessed  
is the fruit of thy vbombe/ Christ  
Jesus.

*Rich. Whitford was alive in 1541 A prayer  
see Dodd 1<sup>st</sup> vol.*



**A prayer verye necessarie  
to be sayde at all tymes by  
Richard vwithforde a  
brother of Shene.**

*Whit. Rich. Whitford have published this for  
himself with such a little? - Hand wrote -*

**O** Blessed Lord God my maker  
& redemer here nobbe in thy  
preience / I doe (for this tyme and  
for all the tyme of my vvhole life)  
by queathe & bytake oz rather doe  
frelie giue my selfe / soule & bodie /  
vwith all my harte & mynde vnto  
the (svbete lorde) and vnto thy hā-  
des / to be thy bounde seruaunte  
for euer according to the promise  
made in my baptisme at the font  
stone. And here nobb / I doe rati-  
fye and nevblic confirme the same  
and doe fullie consent in harte &  
mynde therto neuer here after  
(by the helpe of thy grace) to con-

*The above, as well as title of Jesus Batten  
in this book, or particularly what occurs  
at p. 90 - show this catechism not to  
be Rich. Whitford's. Sic quoniam.*

warpe the same / but to contynne  
in thy labbes (blessed lord) vnto  
the ende of my life. But wher  
thou knowest (loved lord) that  
I am a fraile persone infirme feble  
& vneake & of my selfe prone & re-  
die I thoughte vboorde & dede vnto  
euil fro the begynninge of my life  
hy therto / I beseeche the good lor-  
de god & father of all puiſſance &  
pobber of all might & strength that  
thou vvilte defende me fro all my  
enemies & gyue me spiriuel strength  
& pobber that I may in the / van-  
quish / & ouercome flee & auoyde  
all such fraillie light manners or  
dispositions as may be contraire  
to thy vbill & pleasure / & that ac-  
cordinge vnto this vbill of the spi-  
rite / whiche thy goodnes hath  
nowe frelie gyue vnto me / I may  
destroye the vbill of the fleshe / and

**U** We must beleue that our  
 Lord Iesus Christ / after  
 that he had dō al things necessa-  
 ry for our redēptiō in his māho-  
 de\ the xl. day after his glorious  
 resurrection\ in the same māhod  
 meruelously ascended into hea-  
 uen vwith great glory & triumph  
 carryng vwith him the soules vv-  
 hich he had loosed frō captiuitie\  
 & bondage of the Diuel. And the-  
 re doth sit on the right hand of  
 God the Father : that is to say\  
 Christ assumed into heauen\ is  
 peaceably in great glorie and ma-  
 iestie\ both iudgeth and dispo-  
 seth al thinges quietly and pea-  
 ceably vwith God the Father in  
 euerlasting blessednes ( vvhi-  
 che is vnderstanded by the right  
 hande ) vwhere his Seate

The Articles

was prepared from the beginning of the world.

Vvhat meaneth the seventh Article?  
From thence he shal come to iudge  
the quicke and the dead.

7.  
Mat. 25.

**W**e must beleue that Christ  
our Lord at the day of iudgement  
in mans foorme like as  
he did ascend: so shal come from  
heauen to receiue the good people  
to eternal ioye and to iudge  
the bad people to perpetual paine.

Vvhat meanet the eight Article? I beleue  
in the Holyghost.

1 Cor. 15.

**W**e must beleue in God the  
Holy Ghost (the third person  
of the Trinity) proceeding from the fa-

ther & the Sonne \ being equal in  
proper vwith them. We must  
beleue \ that he teacheth the Ca-  
tholike Church al truth \ and  
hath appointed the Bissoppes  
to gouerne and rule the said  
Church \ and that he sanctifieth  
vs by the holy Sacraments.

Act. 16

Vvhat is the meaning of the ninth Arti-  
cle? The holy Catholike Church.

**W**e must beleue one \ holy \  
Catholike and Apostolike  
Church: and vve must beleue  
the doctrine that is taught the-  
rein.

Vvhat is the Church?

**T**he Church is a visible cū-  
pany of people \ first gathe-  
red together of Christ & his Di-

Aug. 1  
4. co  
ep. fu

B ii

## The Articles

sciples|continued vnto this day  
in a perpetual succession | in one  
Apostolike faith | liuing vnder  
Christ the head: and in earth|vn-  
der his Vicar|Pastour and chief  
Bishop.

Vvhy is the Church called one?

**B**y cause thereby are excluded  
all cōgregatiōs of the mali-  
giant Churchē | vvhicke are di-  
uided into sundry schismes | se-  
ctes | & opinions in doctrine | as  
the Lutherans Church doth not  
agree vvith the zuinglians | nor  
the zuinglians vvith the Anaba-  
pists | &c. Therefore Christ his  
Church is called one | being ga-  
thered cogether in one spirit of  
Jesus Christ. In this Church is  
she. 4. confessed & vvorshipped one God

one faith is confessed and taught  
one baptisme & one vniforme or-  
der of Sacramēts are ministred  
without schism or diuision | ha-  
uing one Head in earth | Gods  
Vicar in the Apostolike See |  
Successor to saint Peter.

V why is the Church called holy?

**B**y cause in it vbe be sanctified Ephe.  
& made holy in receiuing so  
many benefits of god | as vbe ha- 1. Cor  
ue receiued: the Church being  
Christes dere spouse | the pillar  
and foundation of truth | Christ  
hath sanctified it by his preciou-  
se bloudshedig | the blessed Mar-  
tyrs haue suffred cruel marty-  
dom therein. And many mira-  
cles haue bene vbrought the-  
rein by the Apostles | Martyrs |  
Confessors and Virgins | for

The Articles

the cōfirmation of their doctrine.

Vvhy is the Church called Catholike?

**B**y cause euery vvhere at al times and in most persons it both is and hath bene.

Vvhy is the Church called Apostolike?

at. 28. **B**y cause it is founded vpon the Apostles | & i this Church vve can shebbe & proue by lineal descent in the set of Rome | a succession of Bishop | vvhich haue receiued and kept the Scriptures vvith the true expositiō thereof | traditions and obseruatōs from the Apostles to these our dayes | from one to another : so that the true doctrine | principal Traditiōs | general obseruatōs and customes vled in the Church at this day | vve are able to shebb instituted oꝝ alobbed by



the Bishops succeeding lineally  
to the Apostles Peter and Pau-  
le \ which did sitte at Rome \ the  
laying a foundation of Christe  
his Church \ and also suffered  
martyrdome there.

What is the Communion of Saints.

**W**e must beleue \ that all  
good faithful Christiā peo-  
ple \ whether they be in heauen  
arth \ or Purgatorie \ be mem-  
bers of Christ his mystical body  
(which is the Church) & com-  
municate and participate one  
with an other. The Saintes in  
heauen doe pray for vs in earth  
and vbe participate of the bene-  
fite of their prayers & merites.  
We that be in this world \ doe  
cōmunicate one with one other

## The Articles

in prayers & the sacrifice of the Masse | vvith al good spiritual things | that be done in the vniuersal Church. We ought to pray for them that be in Purgatorie | and they may participate vvith vs of the Sacrifice of the Masse | and of our Prayers | and other good dedes | and take reliefe and benefite thereof.

Vvhat meaneth the tenth Article? Forgeuenes of sinnes.

tor. I.

**W**e must beleue (if vbe remaine stil in the Catholike Church) to haue remission and forgeuenes of sinnes : vvhich is by the holy Sacraments that take their efficacie & strength of the merites of Christes Passion.

Vvhat meaneth the eleuenth Article?

The resurrection of the body.

**W**e must beleue | that al<sup>1. Cor</sup>  
 though our bodies dye | and <sup>13.</sup>  
 be eaten vvith vbozmes | oꝝ vvith  
 vvilde beastes | oꝝ other vvayes  
 consumed: yed at the day of iud=  
 gement the same bodies vvith  
 the same fleſhe & bones ſhal ary=  
 ſe agayne | and be vnited to our  
 ſoules againe.

Vvhat meaneth the twelfth Article?

The life euerlaſting.

**W**e must beleue | that at the <sup>Mat. 2</sup>  
 day of iudgement | our ſou=  
 les and bodies ſhal be ioyned to=  
 gether. And vve muſt com= me  
 before Chriſt | to geue a reckonig  
 of our obbne dedes | & they that  
 haue done vvell | ſhal go to

## The Articles

everlasting ioye both bodi & soule: ond they that haue done euill shal goe to everlasting paines both body and soule: so that after this life is an everlasting life either in ioye \ or paine. This is the Catholike faith, the vvhich except vve vvholy and stedfastly beleue, vvithout doubt vve shal perish to everlasting damnation.

Vvhat is the somme of al the Articles of our Crede?

Ioan. **W**e beleue in hart | and con=  
fesse vvith mouth | that our  
Lorde God being most mighty  
in pobber | prudent in vvifdome |  
om. 11 of an infinite goodnes | is one  
in nature and substance | and  
three in persons | the Father |  
the Sonne and the holy Ghost:

so that these thre are one true  
eternal and incomprehensible  
God: of whom | by whom | and i  
whome al thinges are. Especial-  
ly yet Creation apperteyneth to  
the Father | Redemption to the  
Sonne | and Sanctification to  
the holy Ghost.

V who be alienated and vterly separa-  
ted from the Church of Christ?

**T**he Iebbes | and al Infidel- Mat. 1  
les | and they that by apostasie  
forsake their faith. And He-  
retikes | which although they be  
christened | yet obstinately defend 1. Co.  
error against the Catholike faith.  
Moreouer schismatikes | which  
separate the selues from peace  
and Catholike vnitie : also they  
that be lawfully excommunica-

## The Articles

ted. Altheser maner of people  
are excluded from the Commu-  
nion of Saintes | the participa-  
tion of Sacraments | and suffra-  
ges of the Church : whiche be  
cleane voyde of a spiritual life  
and are in bondage of the Diuel.

Vvhat is the most plaine rule of faith,  
vvhcreby Catholikes be discerned  
from Heretikes.

**T**he most plaine rule to know  
vv a Catholike is : They  
that doe professe the faith of  
Christ | and the vvhole authori-  
tie of the Church | & stedfastly doe  
holde the doctrine & faith of the  
Church | whiche the Doctours  
and Pastours of the Catholike  
Church do define and teache to  
be beleued | are Catholikes. For

he that vvil not obey the Church Mat. 1  
 (Christ himself saith) let him be  
 taken as a Heathen and Publi- Cypri  
 can. He shal not haue God to be  
 his father | that vvil not haue the  
 Church to be his mother.

*The Second Chapiter Of Hope.*

*Spe saluati sumus.*

By hope vve are saued.

Vwhat is Hope?

**H**ope is a vertue geuen from  
 God aboue | vvhetherby vve  
 looke for the goodnes of our sal-  
 uation & euerlasting life vvith a  
 sure trust.

Vwhereof may vve learne the right ma-  
ner and vway to trust and aske ne-  
cessaries of God?

of the Pater noster.

larr. 6

**O**ur Pater noster | vvhiche our Lord maister  
vwith his obbene mouth |  
hath taught and appoin-  
ted vs to learne: vvhether in be se-  
uen petitioſs | as here folowbeth.

1.

Our Father vvhiche art in hea-  
uen | halobbed be thy name.

2.

Thy kingdome come.

3.

Thy vvil be done in earth | as  
it is in heauen.

4.

Geue vs this daye our dayly  
bread.

5.

And forgeue vs our trespasses |  
as vve forgeue them that trepa-  
se against vs.

6.

And leade vs not into tempta-  
tion.

7.

But deliurer vs from euil.  
Amen.

What



**I**t is a preface | vvhich putteth vs in remembrance of an high and singular benefite | that Christ our Saviour hath obteyned through his merites: vvhereby God the father is content to receiue and take vs as his Children and heires by adoption. And by this sbbete name of the father | vve are prouoked and allured | both to loue him as gayne | and also to pray vwith great trust.

Rom  
Gal.  
Eph

Vvhat meaneth the first petition? Thy name be halovved.

**B**y this petitiō vve desire | that like as God the Father is holy by nature | so by grace in the holy Sacramentes vve may be made holy and be sanctified | and

¶

Of the Pater noster.

that this gift of holy feare (least  
vve shoul offende God) be so fir-  
mely planted in our hartes that  
thereby al corruption of sinne  
be expelled & excluded from vs  
and that the loue of God be so  
kindled in our harts | vwith pu-  
renes of life | that vwith al our  
might and strēgth vve may inde-  
uour ourselues | to magnifie | ex-  
toll | and praise the honour | vbor-  
ship | & magnificence of the eter-  
nal Maiestie | & vvhatsocuer ap-  
perteyneth to the glory of the  
most high and mighty God the  
Father.

V what meaneth the Second petition?  
Thy Kingdome come.

**B**y this petition vve desire &  
Aske the glory of the heaue-

ly Kingdome) and euerlasting felicitie to be geuen to vs | that speedily vbe may reigne vwith Christe for euer: vvhich petition must be obtained by humilitie and mekeneson our partes | applying our selues to Gods mercy and pitie.

Vvhat meaneth the third petition? Thy vvil be don In earth, as it is in heauen.

**B**y this petition vbe aske and desire the helpe of the Diuine grace to be geuen to vs: that vbillingly | sincerely | & constantly vbe may fulfil the vvil of God the Father in earth | as the blessed company doe in heauen.

Rom  
Mat.

Vvhat meaneth the fourth petition? Geue vs this day our dayly bread.

Of the Pater noster.

irm. **W**e desire & aske|that those  
t.4. whiche may be geuen to vs|  
whiche apperteyne to the nou-  
rishment|and sustētation of the  
life of our bodies and soules: as  
meat|drinke and clothing | the  
vborde of God | and the Sacra-  
mentes of the Catholike Chur-  
che.

Vvhat meaneth the fifth petition? For-  
geue vs our trespasses as vve,&c.

**W**e desire pardon and forge-  
uenesse of our synnes|beeing  
ready to forgeue and remitte  
vvhath offense so euer any hath  
committed against vs: and so be  
that is not vwith al men in Cha-  
ritie|can neuer truly say his Pa-  
ter noster. And as vve shew  
mercy|pitie and compassion vpon  
the poore|and to our inferiours

that haue nede of vs: so God vvil  
shew mercie | pitie | and compas=  
sion vpon vs.

Vyhat meaneth the sixth petition? And  
leade vs not into temptation.

**W**e desire | that in so great  
imbecillitie | frailty | & vbea=  
kenes of life vbe may be vnder=  
sette and vpholden vwith a di=  
uine power & strength: and that  
vbe may be defended against the  
Diuel | the flesh and the vworld |  
least by any meanes vbe be ouer=  
comen vwith temptation of our  
saied ghostly enemies | and geue  
consent.

Vyhat meaneth the seuenth petition?  
Delyuer vs from euil.

**W**e desire God the father |  
that of his gentill benefi=  
T 19

Of the Paternoster.

cialues he vould delyuer vs fro  
al aduersities and miseries both  
of body and soule and from al oc-  
casions of the same in this pre-  
sent life and in the life to come.  
Amen (vvhich is as much to say  
in English as (so be it) signifieth  
the hope to obtain al the is con-  
teined in the petitions before  
going.

V what is the summe of the foure  
first petitions?

1. **B**y the first petition vve desire  
that the honour and glory of  
the Diuine maiestie may be re-  
uerenced & halobbed among vs.

2. By the seconde vve desire our  
obvne felicitie.

3. By the thirde petition vve de-  
sire due obedience to God.

By the fourth|necessarie sustē= 4  
tation of our bodies and soules.

V what is this somme of ther other  
three petitions?

**T**he other three petitions  
containe the euil things and  
miseries | that vbe ought to put  
abbay vwith prayer | as sinnes  
vvhiche shut vp the Kingdome  
of heauē from vs. And tēptatiōs  
vvhich drabb vs from God to  
sinne. And calamities bot of this  
life | & the life to come | except vbe  
be holpen by a Diuine grace. So  
our Pater noster teacheth vs  
both to aske good things | and  
to put abbay euil thinges by  
prayer.

**A**ll

Of the Aue Maria.

*Of the Aue Maria.*

Vwhereof came this maner of Salutation  
to the blessed Virgin Marie?

**T**he first parte came of the  
example of the Angel Ga-  
briel | vvhiche vwith great reue-  
rence and humilitie did salute  
the Virgin Marie | being sent  
from God | to shew the vbon-  
derful Incarnation of our Sa-  
uiour Christe our Redemer | say-  
ing : Haile tul of gra e . our Lorde is  
vwith thee. The seconde of the  
example of S. Elizabeth | vvhic-  
he being replenished vwith the  
holy Ghost | did salute her | sayig:  
Blessed art thou among vvomen , and  
blessed is the frui of thy vvombe.  
Now the continuance of this  
maner of salutation | commeth of  
the vse and custome of the La-



cholyke Churche | being taught  
by the holy Ghost | this Angelical  
salutation | to be a very necessa-  
rie prayer of laud and prayse | to  
be often said | & to be ioyned to  
our Vater noster.

V what fruit or profit doth this Salu-  
ration bring vs?

**I**t doth reuiue and stirre vp  
in vs | the gracious and heal-  
thful memorie of the holy virgin  
Marie | and our Lordes Incar-  
nation. And furthermore it doth  
admonish vs | and put vs in re-  
membrance | that vbe may seeke  
to get the gracious fauour of the  
Virgin | to make intercession for  
vs to God.

V what may vve beleue of this Saluation?

**T**he excellēt giftes and prai-  
ses of the incōparable Vir-

Of the Aue Maria.

gin: that shee vvas replenished  
and fulfilled vwith the giftes of  
God | and vwith most singular  
vertues: that she vvas a Virgi &  
Mother: that shee vvas blessed  
amōg al vwomen of al times: that  
shee vvas Mother of the King  
of al Kings | Mother of Christ  
our lord god. Also that shee vvas  
the procurer of grace | & Mother  
of life | vvhiche is Christe hiselfe.

Vvhy is the Aue Maria vsed so often to  
be said for a prayer, seing there is  
no petition in it?

**U**ho so euer hath any suite  
or requeste that he vould  
gladly obteyne of a Prince | Ma-  
gistrate | or his Superiour | he  
vvil vse often vvordes that vvil  
please and delight the minde of

him that his suite is too : that  
thereby his minde may be moued  
vvith affection | and made atten=  
tue to heare the Suiter | and  
graunt al his requeste. So all  
Christian people are suiters to  
God | and ought to make sui=  
te and request for mercie | gra=  
ce | and godly helpe | to attai=  
ne and come to eternal glorie.  
And for by cause our blessed Va=  
die vvas preelected and chosen  
of God before al other creatu=  
res | to be the Mother of Christ |  
both God and man | and of that  
glorious Virgin | Christ tooke his  
manhode | vvherevvith he rede=  
med vs: therefore it is expedient |  
to desire the said Mother of  
God to pray for vs | that by her

Of the Aue Maria.

intercession vbe may the better  
obtaine our suite of God.

No vbozdes can be found in the  
holy Scripture of more efficacie  
& strēgth\ to moue the holy Tri-  
nitie mercitully to heare our  
suite\ & graunte our request\ then  
the Angelical Salutation.

First vvhath vbozdes can be mo-  
re acceptable to God the Father  
then these vbozdes\ that he him-  
selfe vvas the Authoz of\ and (as  
one vould say) endited in hea-  
uē\ & sent them doune into earth  
by his mightie Archangel Ga-  
briell\ vvhē he had decreed mans  
redemption and saluation.

What vbozdes can be more  
pleasant to God the Sonne\ the  
second Person in Trinitie\ then  
these vbozdes of the Angel\ vvhē

reby his blessed Incarnation is  
most specially remembred: that  
he being God | vvas also made  
man perfittly: taking his Wāho=  
de of the most pure bloud of the  
blessed Virgin Marie | and vvas  
the blessed fruit of her vbombe:  
vbhiche fruit vvas offered vpon  
the Crosse for our redemption |  
the vbhiche fruite that the bless=  
ed Virgi brought forth | is really  
present in the blessed Sacramēt  
of the Aultar | to feed and nou=  
rish the vboorthy receiuers | and  
to bringe euerlasting life to thē  
that receiue vboorthely. And also  
to be as a medicine | to expel the  
poyson of the fruit that Eue first  
tasted of | vbhiche brought death  
and condēnation to al mankind.

Whať vboordes can more plea=

Of the Aue Maria.

le God the Holy Ghost | the thirde Person in Trinitie | then these vwoordes that the Angel spake to the blessed Virgin Marie: by the vvhiche he did vborke the miraculousse Incarnation of our Sauour in the Virgins wombe? So the vvil of the holy Trinitie vvas vbrought by the Salutatiō of the Angel | to the great ioye of Angelles | & to the vnspeakeable cōfort of mankind. What vwoordes can be more ioyful to the blessed Virgin Marie | then to heare these vwoordes that the Angel saluted her vwith | at the Cōception of our Sauour Christ in her wombe: vvhē Eua vvas turned into Aue | declaring her to be innocent | vwithouth spotte of sinne | so ful of grace | as neuer

atur.  
l in-  
Aue.

any earthly creature vvas: in  
suche sort and maner to haue our  
Lord God vwith her: as neuer a-  
ny creature had | to haue suche  
blessednes: as neuer any vwoman  
had. Being a pure Virgin and  
mother: vwithout grief or peine:  
bringing forth suche fruite of  
her vbombe | as by his glorious  
Passion did redeme the vworlde?  
What can more moue the bles-  
sed Virgin to pray to God for vs  
thē the Angelical salutatio (cal-  
led commonly the Aue Maria) in  
the vvhiche is cōteined such my-  
stical vvordes (saith S. Bernard)  
that as often as it is said vwith  
a reuerent deuotion: it ma-  
keth Angels glad | and the Di-  
uels to quake and tremble.  
Therefore vppon these confide-

Bern.

Of Charitie.

rations|the holy Church doth  
vniuersally & daily vse both in  
publike and priuate prayer| this  
Angelical Salutation| and com=  
mendeth the same to al her obe=  
dient Children.

The Third Chapiter. Of Charitie.

Seruis ad vitam ingredi, serua mandata.

If thou wilt enter into life|  
keepe the commaundements.

Of the first Commaundement,  
v what is Charitie?

at. 22.  
at. 16.  
at. 19.

**C**haritie is a vertue ge=  
uen from God | by the  
keeping vwhereof ( as  
Christ said ) vbe shal  
possesse everlasting life in the  
Kingdome of heauen.

Hobb



Hovv many Commaundements of  
God be there?

**T**he first Commaundement is: Thou shalt  
haue none other Goddes but  
one: God the father | God the  
Sonne | & God the holy Ghost |  
three persons | and one God.  
Thou shalt worshipping thy Lord  
God and only serue him.

Exo.  
Matt

Vvhat meaneth this Commaun-  
dement?

**I**t doth prohibit and conde-  
mne al idolatrie & worshipping  
of false Goddes | art magike  
diuination | superstitions obser-  
uations | and al wicked worshipping.  
And vpon the contrary part  
it requireth | that we beleue in  
God | and worshipping him.

Exo.  
Deu.

## Of Charitie.

How many maner of honours and  
vvorships be there.

**T**hree | vvhicche be called La-  
tria Hyperdulia. and Dulia.

Vvhat is the honour and vvorship  
called Latria?

**L**atria is a Seruice | Adoratiō |  
honour & vvorship | that must  
be geuen only to God being the  
beginning & ende of euery crea-  
ture. By this honour and vvor-  
ship called Latria : vve must ho-  
nour | vvorship | and reuerence  
the blessed Trinitie | and Christ  
incarnate the second Person in  
Trinitie.

Vvhat is the honour, vvorship, and re-  
uerence called Hyperdulia?

**H**yperdulia, is a reuerence |  
vvorship | and honour | due

but to no other | but to such as be  
most ioyned vnto God : as our  
most blessed Ladie moster of god  
of vvhō Christ tooke his māhode.

V what is the honour, vvorship, and re-  
uerence, that is called **Dulia**?

Dam  
lib. 4.  
16.

**D**ulia, is a reuerence | vvor-  
ship & honour apperteinīg  
to reuerende persons both in  
heauē & in earth. By this honour  
called **Dulia**, vve vvorship & ho-  
nour the Angels and Saints in  
heauen. But vve do not honour  
and vvorship saintes | as putting  
more confidence and trust in  
them | then in God | nor vvith  
suche honour as is due to God.  
For vve honour them as the  
frendes of God | being his  
Children and heyres by grace |

D ii

## Of Charitie.

and our Aduocates and Inter-  
cessours vwith God the geuer of  
al honour. In earth vbe reuerē-  
ce their Kellikes and Images |  
but the honour is referred to the  
Saintes them selues. Also vwith  
this honour of Dulia vbe honour  
our Parentes | Superiours | & al  
reuerend persons.

Hovv is Gods due honour and ser-  
uice geuen him?

**I**n our hartes by faith | hope  
and charitie : In our bodies  
by outbward gesture and actes |  
as Sacrifice and fasting | &c.

Hovv is it geuen by Faith?

with.

**I**n beleeuing the xij. Articles  
of our Creede | bothe expres-  
sed in vbordees | and vnderstanded  
as holy Church doth beleue and  
teach : and in hauing an inbward

deuotion of minde towarde God  
his Saints for his sake.

Hovv must vve honour God  
by Hope?

**W**e must haue a stedfast Hop  
Trust in God | the of his mer  
cy & grace ( our good vbookes  
ansvbearig there vnto ) he vvill  
rebbard vs vvith euerlasting  
ioy in heauen.

Hovv must vve honour God  
By Charitie?

**W**e must loue God vvith al Ch  
tie.  
Mar.  
our hartes so firmly | that  
neither for feare nor flattery | p  
speritie | nor aduersitiebbe be ca  
ried abbay from God. And that  
the loue of no creature remaine  
in our hartes | but for God and  
godlines. Vvith al our soules.

## Of Charitie.

vbe must loue God so faithfully  
that vbe had leuer our soules  
shoulde be seuered from our bo=  
dies then from God. This loue  
maketh al thinges light and easy  
this loue caused the glorious  
Martyrs to suffer al kynd of tor=  
mentes both patiētly and gladly  
for the seruēt loue of God. This  
ardent loue vnto God | caused  
the blessed Fathers in vbylder=  
nes to take great paines and  
penance vpon them | in fasting  
and praying | vbeeping and mour=  
ning. For their meate and drinc=  
ke they vsed dry bread and cold  
vwater | herbes | rootes | and  
barkes of trees | for their clo=  
thing | heare and sacke | the col=  
de earth for a bedde: a hard stone  
for a pillobbe: and vbere ready to

Suffer any cruell death for Christs sake: their hartes were so kindled with a burning Charitie to vwardes God.

How many vvayes, is the first Commaundement broken concerning Faith?

Seuen maner of vvayes | the is Faile to say.

- 1 By Infidelitie.
- 2 Doubting in faith.
- 3 Presumptuous searching of faith.
- 4 Denying of faith.
- 5 Tempting of God.
- 6 Unreuerence of God.
- 7 And Arte Magike.

D iij

Of the ten

Vwho be they, that breake the first  
Commaundment of God  
by Infidelitie?

ide.  
c.

**A** heretiks | idolaters |  
Turks and Iebbes | and  
al thy that doe not pro=  
fesse the Catholike faith  
both in hart | vboord and dede |  
that our Godfathers and God=  
mothers promised for vs in Ba=  
ptisme: And al they that neglect  
to learne the Articles of our  
faith | and the Commaundementes  
of God. For vbe ought to learne  
the said Articles of our faith &  
ten Commaundements | before  
vbe receiue the blessed Sacra=  
ment of the Altar.

Vwho be they that breake the first com=  
maundement, by doubting in Faith?



**T**hey that doe not stedfastly beleue but doubt whether there be a paradise | a hel | and a Purgatorie. Also they that doe not stedfastly beleue the blessed Sacrament of the Aultar | and other Sacramentes of the Catholike Church. For he hat doubteth in faith | mistrusteth the certaintie of Gods worde.

Doubting  
Faith.

Vvho be they that breake this Commaundement, by presumptuous searching of Faith.

**T**hey that presumptuously search the Articles of Faith or doubting | dispute of Faith and Veritie. And they that vil beleue nothing concerning Faith | but that which can be tryed and cheebed by reason: for faith hath

Presumptuous  
searching  
of Faith.

Of the ten

Gre- no merit | vvhether mans reason  
ic. geueth experiment. No man can  
trie out his faith by reason.

V who breaketh the first Commaund-  
ment by denying of Faith?

nyig  
faith. **T**hey that vvil not confesse  
the Catholike faith vwith  
their mouthes | although they be-  
leue it in their harts: for a Chri-  
stian man ought to be of such  
constancie | that he should rather  
suffer his life to be taken from  
him | then his faith. And S. Pau-  
le saith: Vve beleue in harte to righ-  
teousnes, and confesse in mouth to sal-  
uation.

V who breaketh the first Commaund-  
ment by tempting of God?

pting  
God. **T**hey that require of God | or  
of his Saintes | miracles: &  
seeke to be holpen of God by mi-

racle wher they may be holpen  
by other meanes. And they that  
for pouertie|sickenes|or aduersi-  
tie| do murmour & grudge| that  
God will not graunt them their  
desire| when peradventure they  
desire against their soules health  
For many times God doth not  
geue vs that | which we desire:  
to the intent he may geue vs that  
which is better for vs.

Vvho breaketh the first Commaund-  
ment by vnreuerence of God?

**T**hey that doe not geue due  
reuerence to God and his  
Saints| or to their Reliques and  
Images. Secondly| they that vn-  
bortely receiue the blessed Sa-  
crament of the Aultar.  
Thirdly| they that vnreuerently

Vnreu-  
erence  
God.

Of the ten

behaue them selues before the  
blessed Sacrament. Fourthly  
they the vnrueelently behaue  
themselves in the Church | or o-  
ther places dedicated to Gods  
seruice : as they that vvil not  
pray vwith their mouthes | knele  
vpon their knees | knocke vpon  
their breastes | hold vp their hāds  
& lift vp their eyes vwhen order  
requireth | and necessitie or rea-  
son dispenseth not.

Vwho breaketh the first Commaund-  
ment by art Magik:

rt ma  
ke.

**T**hey that of purpose tel de-  
stinies by taking of lottes | or  
verses in the Scriptures | En-  
chanters | vwitches | Sorcerers |  
interpreters of dreames | and su-  
che like prohibited by the lawb of  
God: and al they that aduisedly

use their help to recouer health  
or to get a thing that is lost.

How many wayes is the first Com-  
maundement broken, con-  
cerning hope?

**T**hree maner of wayes: By  
desperation | by presumptio  
of Gods mercy | and presumption  
of our good woorkes.

Vvho breaketh the first Commaund-  
ment by desperation?

**F**irst | they that by tentation  
of the Diuel | puslanimitie  
or other infirmitie destroy the  
selues vpon mistrust of Gods  
mercy. Secondly they that doe  
thinke their sinnes so great | that  
God either can not | or vvill not  
forgue their sinnes. Thirdly |

Desp  
rations

Of the ten.

they that heape sinne vpon sinne  
and vvil not go about to get re-  
mission of theyr sinnes. Al such  
breake this Commaundement.

V who breaketh the first Commaund-  
ment by presumption of  
Gods mercy?

resum-  
tion of  
Gods  
mercy.

**F**yrst they that cōtinue in sin-  
ne still trusting to haue mer-  
cy vwithout Penance | & euerla-  
sting life vwithout good vbookes  
and vvil say | God hath created  
them | & redemed them | and the-  
refore he must needes saue them.  
Secondly | they that trust only  
by Christes Passiō | or by only  
faith to be saued. Thirdly |  
they that continue in sinne still  
trusting in the hobber of death

to aske mercy and to haue it:  
vbhich is a presumption vbi-  
thout al discretion. For vbhen  
the hart is pinched vbith pangs  
of death | the bodie vexed vbith  
sickenesse | the minde tossed vbith  
the perplexitie of helpyre | and  
both bodie & soule inuironed &  
compassed about vbith horrible  
sbatmes of Diuels: then com-  
monly grace and memory faileth  
to aske mercie. And then it sa-  
reth ( as Scripture saith ) He  
that loueth danger , shal perishe in it. Eccle  
For he that vvil not seke for mer-  
cy vbhen he may | often lacketh it  
vbhen he vbould haue it. Al such  
breake the Commaundement of  
God by presumption of Gods  
mercie.

Of the ten.

Vvho breaketh the first Commaund-  
ment by presumption of  
good vvorkes?

Presump-  
tion of  
good  
vvorkes.

**A**ll they that thike their me-  
rites so great | that they  
ought to haue no aduersitie in  
this life | and that they shal pos-  
seesse heauen onely by their me-  
rites. And they that thinke they  
can merit of them selues | vvi-  
thout the cōtinual grace of god.  
Suche breake the Commaunde-  
ment of God by presumption of  
good vvorkes.

Hovv many vvayes is the first Com-  
maundement broken, concer-  
ning Charitie?

Chari-  
tie.

**T**hree maner of vvayes : by  
loue of vvordly things | by  
vvordly feare | and seruile feare.  
¶ Vvho



Vwho breaketh the first Commaundement by loue of vvorlly thinges?

**F**yrst of al they that loue vbi-  
 se | childe | master | frinde | or Loue  
vvorlly th  
 them selues more then God. Se-  
 condly they that for vborldly gai-  
 nes | preferremēt | or carnal plea-  
 sure neglecte their dutie to God.  
 Thirldy they the be more care-  
 ful for vborldly thinges | then for  
 heauēly thinges | & vbould stil re-  
 maine i this vborld if they might  
 For the loue of God & the vborld  
 can not dbbel together in one  
 hart. Nor one hart can serue god  
 & Mammon. Al such breake the  
 Commaundement of God.

Vwho breaketh the first Commaunde-  
 ment by vvorlly feare?

**F**yrst of al they that for feare Vvorlly fea  
 of Princes | Lordes | Magi-

**E**

Of the ten

Arates or Maisters\we not obey  
the Commaundement of God.  
Secondly \ they that feare more  
the displeasure of any man\ then  
of God. Thirddly they that for  
feare to be talked of or scorned\  
vwithdrow them selues from  
Diuine seruice \ or vboordship=  
ping of God \ or of his Saintes.  
Suche breake this Commaun=  
dement of God.

Vwho breaketh the first Commaunde=  
ment by seruile feare?

seruile  
are.

**A**l they that keepe the Co=  
maundementes of God on=  
ly for feare of punishemēt in hel=  
fire \ & not for the loue of God:  
al suche breake this Commaun=  
dement of God.

Hovv many causes be there that moue  
vs to loue God aboue  
al thinges?

Seuen especially.

1 Gods chief goodnes.

2 Beloued vs first.

3 He is our Father.

4 He hath redemed vs.

5 He prouideth continually for  
vs.

6 He is present vnto vs in the  
Blessed Sacrament.

7 He promiseth to vs a rebbard  
that eye neuer sawbe | that eare  
neuer heard | that hart neuer  
thought.

Vv  
vve  
ough  
to lo  
God.

Of the second Commandement.

Vvhat is the second Commaunde-  
ment of God?

E ii

Of the ten

**T**hou shalt not take the name of God in vaine.

V what meaneth this Com-  
maundement?

122.  
15. **I** doth forbid and condemne the abusing and vnreuerent taking of the name of God & his saints | or any creature: by which is committed of periurers & blasphemers. Roman may beare an othe without a great cause | & that must be before a Judge in veritie | in iustice | and iudgemēt: that is | truly | vp-rightly | and aduisedly. Otherwise al our take ought to be | yea | & nay.

How many vwayes is the name of  
God taken in vaine?

**T**he maner of vwayes: By  
periurie | blasphemie vn-

labbful bobbes | breaking of labbful bobbes | and by vuaduised taking of the name of God and Saintes.

How many vvaies is God offended by Periurie?

**S**euē maner of vbayes. First by falsitie | in calling God or his Saintes to vbitnesse | affirmyng vbith an othe that | vbhich is false: or that vbhich vbe thinke to be false.

1.  
Falsi

Secondly by doubtefulnesse | affirming vbith an othe that vbhiche vbe be in doubte of | although it proue true after vvard

2.  
Doubtful

Thirdly | if vbe promise vbith an othe to an other that | vbhiche vbe intende not to perfourme.

3.  
Promisc.

Fourthly | if by crafte or subtiltie of vvordes in an othe vbe

4.  
Crafty

Of the ten

go about to deceiue the hearers vnderstanding.

5. euill de. Fifthly | if vbe svbeare to doo a noughtie acte oz dede | vvhiche othe is not to be kept.

6. nit a good de. Sixtly | if vbe svbeare to omite a good dede | oz vbozke of Charitie | vvhich othe is not to be kept.

7. asphe . Seuenthly | if of purpose vbe compel any man to periurie.

Hovv many vvayes is God offended by blasphemy?

1. **S**even maner of vbaies: Firſt | if vbe svbeare by false Gods.

2. Secondly | if vbe attribute vnto God that | vvhich doth not agree to him: as to say | God is not righteous | oz mercifull.

3. Thirdly | if vbe denie any thing | that agreeth to God: as

to denie God to take care of moztall things.

Fourthly | if vbe attribute vn-  
to a creature that | vvhich only  
agreeth to God : as if vbe attri-  
bute to the Diuel and fortune  
the pobber and dominion of all  
things.

Fiftly if vbe attribute mem-  
bres to God | as concerning his  
Diuinitie.

Sixtly | if vbe curse God or his  
saintes | and vbill say: God is not  
righteous | if vbe may not haue  
our obayne vbill. For as light is  
odious to soze eyes | and Good  
meate vsauery to the sicke : so  
Gods mercie displeaseth euill &  
vvicked people.

Seuenthy | if vbe doe iniurie  
to God or to his Saintes.

Of the ten

Hovv many vvayes is God offen-  
ded by vnlawvful vovves?

**F**oure maner of vbaies. First  
if vbe make a bobbe | to doe  
an euil dede: as to kil a man | or  
to mayme him.

Secondly | if vbe make a bobbe  
against a godly purpose: as not  
to entre into Religion | or not to  
geue almes.

Thirdly | if vbe bobbe a labb-  
ful bobbe for an euil intent | that  
vbe may haue our vnlabbful  
purpose | so to make God authoz  
of euil.

Fourthly | if vbe make a bobbe  
that is foolish | vndiscrete | or vn-  
reasonnable. And if vbe do not  
performe our labbful bobbe in  
due time | vbe breake Gods Co-



maundement: yet some bobbes  
for a reasonable cause may be  
changed or dispensed with | by  
them that haue authoritie to  
dispense.

Also vbe may breake the secōd  
Commaundemēt of God by vn-  
advised taking of the name of  
God: as if without nede or com-  
pulsion vbe sweare in thinges  
that be certaine | or if vbe swea-  
re of a peruerse custome | or of  
purpose by God or his saintes in  
idle talke or angre. For he the is  
accustomed to sweare | can not  
escape periurie.

*Of the third Commaundement.*

V what is the third Commaunde-  
ment of God?

**R**emembre that thou sanctifie | Ex  
and kepe holy the Sabbath

Of the ten

day. In Moyſes labb the people  
vvere commaunded to ſanctifie  
and kepe holy the Sabbath day  
vvhich day vbe call Saturday  
or the ſeuenth day. For after that  
almighty God had created all  
kind of creatures in ſix daies  
the ſeuenth day he reſted or ceaſed  
to create any new creature.  
But in the labbe of grace vbe we  
not ſanctifie or kepe holy the ſe-  
uenth day called the Saturday:  
but vbe ſanctifie or kepe holy the  
day folloving | called the Son-  
day | or our Lordes daye : in the  
vvhich day Chriſt our Lorde a-  
roſe from death | making man-  
kind (that vvas created earthly)  
a heauenly creation | in the day  
of his reſurrection. This pre-  
cept of ſanctifying or keeping

holy the Sonday\ or our Lordes  
day\ doth conteine vnder it\ all  
feastes and holy daies instituted  
and commaunded by the Chur=  
che. And vbe doe sanctifi the  
holy day\ vvhem vbe appli our=  
selues to the vborshipping of  
God. Therfore vpon Sondaies Leu  
Hie  
Nu.  
& holy daies vbe ought to searck  
our conscience\ and purge it  
from sinne. We should crie  
and call vnto God for mercie  
and grace\ thanking him for  
his manifold benefites bestowed  
vppon vs. We ought to ha=  
ue in memorie Christes Pas=  
sion\ Paradise\ hell and Pur=  
gatorie\ so to abstaine from sin=  
ne\ and exercise our selues in  
thinges that be Godly for our  
soules health: as in going to the

Of the ten

Churche to pray deuoutly\reuerently to heare Masse and other Diuine seruice.

Hovv many vvayes is the holy day broken?

**H**oure maner of vvayes. By seruile vvooke\by omittig the vvoozshipping of God | by vureuerence of holy things | by vvanton oz unlabbful playes.

Hovv is the holy-day broken by seruile vvorke or labour.

file  
ke. **I**f vpon Sundayes oz holy dayes vbe vvooke | oz cause other to vvorke any seruile labour | that properly perteyneth to seruantes: as plobbghing\cartyng\digging\& such like | oz doe vse handy crafftcs. Hobb be it for

pitie or necessitie | some thinges  
 be permitted to be done vpon  
 holy dayes: as dressing of meate |  
 preparing of a medicine | burying  
 the deade | & such like. Also it is  
 permitted vpon holy dayes | to  
 exercise the liberal sciences | as  
 to dispute | or studie | to sing | or to  
 play vpon instruments. And if  
 necessitie doe constraine to take  
 a iorney vpon the holy day | it is  
 permitted.

Hovv is the holy-day broken in  
 omitting the vvorship  
 of God.

**I**f euery Sunday and holy On  
 day vbe be not presēt at Di- the  
 uine service | & if vbe doe not hea- shi  
 re vvholy one Masse vwith a de- Go  
 uout reuerent minde: or if vbe

Of the ten

doe not say our Diuine seruice  
the vbe be bound vnto | if vbe be  
not confessed at Easter and re=  
ceiue the Sacrament. In omit=  
ting these and suche like | vbe  
bzeake the holy day.

Howv is the holy day broken , by vnre=  
uerence of holy thinges?

**I**f vbe heare Masse vnreue=  
rētly | as talking | vbalking |  
gasing | oz occupi yng our selues  
idlely. And if vbe misuse the  
Church oz Church yarde | oz pol=  
lute the same | oz if vbe vse any  
thing forbidde n by Christ oz his  
Church | vbe bzeake the holy day.

Howv is the holy-day broken by  
playes, pastymes, or  
gamnyng?

**I**f vbe mispende the holy day Pla  
 in vuthrifty games | as car- or ga  
 des and dise for couetousnes | or ning  
 vvhhen vbe shoud be at Diuine  
 seruice: or if vbe vse daunsing for  
 vbantōnes | or if vbe idly strai-  
 about | vvhhen vbe shoud be at  
 Diuine seruice: or if vbe frequēt  
 tauernes or bobbling allayes | or  
 if vbe vse any vn honest place or  
 company. By these vbaies & such  
 like vbe breake the holy day | and  
 so offende God.

*Of the fourth Commaundement.*

V what is the fourth Commaunde-  
 ment of God?

**H**onour thy Father and Mo- E.c.  
 ther | that thy daies may be  
 long vpon earth.

Of the ten

In vvhath things doth the honours  
consist, that vve must do to  
our Fathers and  
Mothers?

he. 6.  
1. 3.

**I**n three thinges. In reue-  
rence | obedience | and suc-  
couring them.

Hovv must vve reuerence our Fathers  
and Mothers?

uerē-  
o our  
ents.

**I**n louing them | doing good  
to them | i praying for them |  
being afrayd least vbe shoulde of-  
fend them in vborde or dede. In  
geuing place to them : vbe must  
reuerence them both in vborde  
and gesture.

Hovv do vve offend in no reueren-  
cing our parentes?

rene  
ccen  
pa  
ts.

**E**ysa | if vbe neglect our natu-  
ral parentes | or kinssolkes  
being



being in pouerty or misery | if vbe  
deride or scorne the | or styre the  
to angre | or if vbe desire their  
death for hatred towarde the |  
or for desire of inheritance | goo-  
des or honout | and by suche like |  
vbe breake Gods precept.

Secondely | vbe breake the co-  
maundement of God | if vbe do  
not reuerēce our Prelates | Bi-  
shops | ghostly Fathers | & other  
spiritual rulers and gouerners  
in Christes Churche | that haue  
cure and charge of soules. For  
vwho soeuer doth contemne | de-  
pise | or scorne either their carnal  
parents : or spiritual fathers : be  
accursed of God | as Cham was  
for laughing at his father Noe.

Thirde | vbe breake this Co-  
maundement of God : if vbe doe

Reue  
cere  
spirit  
fath

Rom  
Heb  
1. Pe

G:

Of the ten

not reuerence our God Fathers  
& God mothers | our superiours  
& elders both in age | grauitie |  
vbisdomē | vertue and learning |  
or in office | authoritie and di-  
gnitie.

In vvhath thinges must vve obey  
our parentes.

die  
to  
al  
nts  
**I**n all thinges apperteyning  
to God | or good maners | in  
things that be honest & labbful.  
We must obey them by the exā-  
ple of our Sauour Christ | vvhich  
he vvas obedient to his paren-  
tes. And as vve be bound to obey  
our carnal parents | so vve be  
bound to obey our Prelats | Bi-  
shops and spiritu al gouernours  
in Christes Church : vve are

bound to obey their precepts | & Obed  
firmely to kepe their doctrine | ce to  
that they haue taught vs | for our spiritu  
soules health. Father

We must diligently take hede  
that vbe be not caried abbay  
vbith any strange heretical do-  
ctrine | and that vbe intaule not  
our selues in schism: sted fastly  
vbe must cleaue and sticke to  
the doctrine concerning faith &  
Religion | that hath bene taught  
in Christes Church by a suc-  
cession of Pastours & Bishops  
comming lineally from the A-  
postles. Whose doctrine is deri-  
ued from the Apostles to this  
day from one to an other. Who  
soever doth not obey these spi-  
ritual Fathers | doth greatly of-  
fend God.

Of the ten

In vvhhat thinges must vve succour  
our parentes?

ccour  
r Pa-  
nts.

**I**f comforting them: & mini-  
string necessaries to them.  
For if any be so vnnatural: that  
they vvil not comfort them | vvh-  
hen they be alieue | and pray for  
thē vvhhen they be dead: they brea-  
ke the commaundemēt of God.

Also by this Commaundemēt  
euery mā and vvhoman is bound  
to pay truely their tythes to  
their Prelates: & al other debtes  
and dueties due vnto others.

sh. 6.

And as the Children be bound  
to obey their parētes | so fathers  
and mothersought to geue good  
example to their Children. But  
some parentesseeke so muche to  
enrich their Children in vborl-

dely thinges: that they purchase  
 euerlasting damnation both to  
 them selues: and to their Chil-  
 dren Such parentes shew the  
 selues to care only for the body:  
 and not for the soule. If they see  
 their Children in pouertie or  
 miserie: their lament: but to see  
 their Children in synful life they  
 litle passe thereof.

*Of the fyfth Commaundment.*

V what is the fifth Commaunde-  
 ment of God?

**T**hou shalt not kil. That Exe  
Ma  
D 4  
 is to be vnderstand: thou  
 shalt not without iuste  
 autoritie kil or hurt any  
 man in bodie or i soule. And ther  
 fore both the Judge in the com-  
 m.

If iij

Of the ten

mon vbealth doth laufully put  
offenders to death\ or other vbi=  
se punish them bodily | and the  
Biffhop doth laufully excommu=  
nicate vbicked or disobedient  
persons | for the preferuation of  
peace & tranquillitie in the com=  
mon vbealth\ & in the Church.

Hovv many vvayes do vve breake  
this Commaundement?

**A** belue maner of vbaies.  
First if vbe kill hurte or mai=  
me vbilfully our felues | or any  
other : or if vbe commaund any  
man vniustly to be killed\ or hurt  
or geue counfel | aide or helpe  
there vnto.

Secondly\ If vbomen by me=  
dicine\ as by herbes\ drinkes | or  
by any other meanes kill their

Children after their conception  
 Or if any man kill the Childe in  
 the mothers womb by strokes  
 or by other meanes. Or if any mā  
 or woman procure barenes to  
 them selues\ or to any other.

Thirdly\ They breake this  
 Commaundement\ that by vbit-  
 cheraft\ or by any suche diuelish  
 meanes\ be the cause of any mā's  
 death.

Fourthly\ They that shorten  
 their life by surseiting vwith  
 meates & drinkes\ or by riotous  
 vvanthou life.

Fifthly\ Princes\ & such as be in  
 authoritie\ if they make labbes to  
 put innocentes to death\ or any  
 man vniustly: as they that haue  
 made labbes to put the holy

¶ iiij

Of the ten

Martyrs to death: for confessing  
Christ: and the Catholike faith.

6. Sixtly | They that of malice doe  
wvish hurte death | or damnatio  
to any man: or they that reioyse  
of any mās aduersitie: or be sozie  
to heare of other mens felicitie  
or they that speake contume-  
liously of any man: or they that  
desire. God to take vengeance  
vpon any man or vvoman.

7. br. Seuenthly | They that neglecte  
to succour and helpe them: that  
be in extreme necessitie. Saint  
Ambrose doth say feede them  
that be like to die for hungre: for  
if thou doe not feede thou hast  
killed.

8. Eighthly | They that do ima-  
gine hurt or displeasure to any  
man: or make conspiracies | or



take counsel to imprison | to be-  
re or trouble innocentes | or any  
man for a godly cause | as for the  
Catholike faith | or Religion.

Ninthly | They that haue offē-  
ded any man | and vvil not aske  
forgeuenes. And they that vvil  
not forgene them vvhiche haue  
offēded | but vvil doe euil for euil.

Tenthly | They that kil the  
soules of the people vwith here-  
sy | or vvhicked doctrine | or coun-  
sel | vvhetherby soules are brought  
to damnatiō. And they that cor-  
rupte youth vwith vvhicked do-  
ctrine | or by any meanes corrupt  
good maners.

Eleuently | They that shevv  
euil example in vvorde | or dede | &  
they that vvil not admonish  
their neighbour offending.

Of the ten

2.

o. 23.

**T**b belſthly | Fathers | Mo-  
thers | and ſcholemaiſters | if they  
doe not correſte Children offen-  
ding wvith the rodde diſcretely:  
foz he that ſpareth the rodde | ha-  
teth the Childe (ſaith Salomō)  
They that wvill not correſte Chil-  
dren offending | kill their ſoules.  
By correſting Children wvith  
the rodde: fathers mothers: and  
maiſters may deliuer the Chil-  
drens ſoules from hel. Therefo-  
re it is better to be vnborne | thē  
vntaught. But in doing cor-  
rection: angre muſt ſolobbe rea-  
ſon: & be ruled by reaſon.

**W**e muſt bebbare | that vbe  
breaſe not this fyfth commaun-  
dement of God | in any of theſe  
tbvelues vbaies before ſaid.

*Of the sixth Commaundement.*

Vvhat is the sixth Commaunde-  
ment of God?

**T**hou shalt not commit Exo. 2  
aduoutry. Under this  
Commaundement is  
forbidden all vnlabbsfull  
companie in leachery: vvhether I. Co.  
it be fornication betwene vn-  
married persons: deflouring of  
Virgins rape: incest betwene Matt.  
kinsfolkes: sacrilege as preten-  
ded mariage of priestes: or be-  
twen religious persons: or in  
sinne against nature: vvhich  
is most horrible in the sight of  
God. Also they that be vnlabbs-  
fully married & iordinatedly geue

Of the ten

the.5.

the.4

thē selues to carnal lust. For the  
especial cause of mariage ought  
to be | for procreation of Chil-  
dren. And vnder this precept is  
also forbidden al consent in de-  
lectation | & voluptuous pleasure  
of carnal concupiscence and lea-  
chery: as vn honest handling or  
touching them selues or others  
for lust or vnlauful appetite | wherby nature is stirred | or con-  
cupiscence kindled.

In like maner they that suffer  
others vbillingly & vn honestly  
to touche or handle them. Also  
by inordinate or lasciuious kis-  
sing or clipping | by babbly sou-  
ges: or vn honest talking | or by  
any dissolute behauiour: as vba-  
ton and vnchast sight | daunsing  
to the intent to procure vvan-

thou loue | or to moue any to fyl-  
thie sinne. Also they that be bar-  
des | to bring any persons to-  
gether to cōmitte sinne : or they  
that geue counsel | aide | succour  
or helpe there vnto in vboorde  
or in dede. Finally if in our har-  
tes vbe geue a ful deliberate cō-  
sent to fylthy sinne of the flesh:  
vbhiche may come of vnchast  
sight : or tasking | or of fylthy  
thoughtes | and imaginations:  
although vbe doe not accom-  
plish our fylthy lust neither in  
dede | nor in vboordes | yet vbe may  
offende deadly. By al these vvayes  
aforesaid vbe may breake the sixt  
Commaundement of God | and  
so set ourselues in a damnable  
state.

Of the ten

What meanes must vve vse to auoyd  
the fylthy sinne of the flesh?

nocē-  
us.

enar.

de. 5.

**F**yrst vbe must confidre: that  
leachery corrupteth every  
age | it confoundeth al the senses |  
it breaketh all order | it peruer-  
teth every degree | it assaulteth  
yong and old | men | and vwomen |  
byple and simple : superiours &  
inferiours | it vbreakneth the bo-  
dy : & killeth the soule | it leese-  
th good fame : and offendeth the  
neighbour | it leese-  
th God : and  
vbinne-  
th the Diuel | it dulleth  
the vbitte : & maketh men beast-  
ly : of the temple and mem-  
bres of Christ | it maketh the temple  
and mem-  
bres of the Diuel. For-  
nicatours and vncleane liuers  
shall haue no inheritance in the

Kingdome of God: but this por-  
tion and part shal be in the lake  
that burneth with fyre & brim-  
stone. Saint Hierome compa-  
reth leachery to hel fyre \ whose  
flame is pride \ whose sparkes  
are vngodly talke \ whose smoke  
is infamie \ whose end is pover-  
ty \ misery and hel fyre.

Apo. 2

Hiero.

Considre moreouer \ the more  
that any man geueth himself to  
voluptuous carnall pleasure \  
bbylling to satisfie his fylthy cō-  
cupiscence: the more shall his de-  
sire increase \ and the lesse shall  
he be satisfied. It is but a  
moment: that this fylthy lust  
delighteth: but the painful tor-  
mētts due for the same \ be eternal  
in hel fyre. They that vvil auoyde  
this fylthy synne: first must kepe

*willow* Of the ten *of the ten*

*of the ten*  
their hartes cleane from ydle  
fylthy thoughtes | by holy medi-  
tations of Christ & his Saints.  
Secondly | they must shut vp  
their eyes from vaine aspectes &  
their eares from vngodly talke.  
Thirdly | they must shutte vp  
their mouthes from all talke  
sounding to sinne | & vse deuout  
prayer. Fourthly | they must cha-  
stise their bodies w<sup>th</sup> abstinē-  
ce & fasting | vbatching & exerci-  
sing of some godly labour : & flee  
from ydelnes & euil company : so  
by the helpe of Goddes grace  
this filthy damnable sinne may  
be auoyded.

Of the seuenth Commaundement.

V what is the seuent Commaunde-  
ment of God?

Thou



**T**hou shalt commit no Exo  
 theft. By this Commaun=  
 dement vbe are forbid=  
 den | to take | kepe | or oc=  
 cupie any thing that is  
 an other mans against the right  
 obbners vbill | by violence | frau=  
 de | or deceite.

How many vvaies doe vve breake  
 this precept?

**S**euertene vbaies. first | by Sacr  
gc.  
 sacrilege | as robbing of  
 Churches | taking any thing  
 abbay that is dedicate to God or  
 to his Saintes | out of the Church  
 or halobbed place | and put=  
 ting it to profane vse.

Secodly by Simony | in bring=  
 or selling | or making any Simo=Sim  
 niacall pacte for spirituall giftes

**B**

8. or ecclesiasticall promotion: as patrones that nominate or geue any ecclesiasticall benefice or promotion for profit or gaines | either to them selues | or to some frind of theirs. They also breake this Commaundement | that obtaine holy Orders by geuing of money or money worth: and they that geue money for any Ecclesiasticall promotion | or promise any part of their benefice or spirituall liuing | to the intent to obtaine any such spirituall liuing. Whosoever doth so geue or receiue any such spirituall liuing | doth not only commit grieuous sinne | but ought to be depriued | and make restitution to the Church.

ay.  
11. 14.

Thirdly by vsurie in lending

mony | to the intent to haue the  
same summe of mony againe  
w<sup>th</sup> gaines either in mony or  
mony w<sup>th</sup>out. Al suche vsurers  
are bound to make restitution to  
the partie. yet he that is v<sup>g</sup>ed  
w<sup>th</sup> greate necessity | & can hel-  
pe himselfe by no other meanes |  
doth not offende in borrow-  
ing mony & promising gaine.

Fourthly | by theft | spoyling | or  
robbing openly or secretly.

Fiftly | by deceiuing or defrau-  
ding | or by any meanes doing  
w<sup>ro</sup>ng to children during their  
nonage.

Sixthly | by bargayning or by-  
ing any thing of seruauntes | or  
of any that hath no authoritie  
to sell.

Seuenthly | they that will not

¶

Of the ten

paie their debts or vbagés that  
thei obbe to any man.

Eightly | they that vse extor-  
tiō | polling | or oppression of their  
subiectes or tenants.

Ninthly | Scholers that re-  
ceiue mony of their parents to  
buy necessities vwith | if they be-  
stowbe it vpon vanities.

Tenthly | they that deceiue  
any man in paying counterfeited  
mony or gold for good and labb-  
ful | although they haue receiued  
the same for good of others.

Eleuently | they that hurt or  
destroy other mens goods | either  
openly or priuily | and they that  
vwill not make a recompense for  
hurt done to their pobber.

Twelthly | they that do not  
their vbozke truly | that they are

byred to vbooke : and they are bound to make restitutio of the damage & losse.

Thirtent hly | they that retaine or kepe any thing that they haue found vvhich an other hath lost by negligēce against his vvil. For vvhath thou hast found and not restored | thou hast stolen ( if thou knobb the obbner). And if by diligent search and inquisitiō thou cannest not finde the right obbner | thou art bound to geue vnto the poore | vvhath thou hast found.

Fourtent hly | they that vse vnttrue vveights or measures in buying or selling | or they that sel that for good | vvhich they knobb to be nought : or sell one thing for an other | vvhetherby the buyer

Of the ten

is deceiued or in bargaining vse  
crafty or subtil vbor des.

5. **Fiftenthly** | they that vse craft  
or deceit in gamning for coue-  
tousnesuche are bound to make  
restitution.

6. **Sixtinthly** | he that taketh and  
Action vniustly against any man  
for haines | or doth geue counsell  
aid or consent: or they that prai-  
se any man in a naughty act | or  
they that hold their peace | vwhen  
they may let an euill dede deceit |  
or by righteousnes to be done to  
any man.

7. **Seuententhly** | they that be in  
authoritie | if they doe not make  
labbes | and prouision to their  
pobber | to repressse all iniuries |  
vbronges and deceits before said  
for in all these seuentene vwayes

the Commaundement of God  
is broken.

*God commaundment*  
Of the eighth Commaundement.

V what is the eighth Commaunde-  
ment of God?

**T**hou shalt beare no false Ex  
Sl  
bbitnesse against thy  
neighbour.

First by this comaun-  
dement is forbidden all hurtfull  
lying | bbhether it be in iudge-  
ment | or in common and fami-  
liar talke | bbherby hurte com-  
meth to any man or woman.

Secondly | it is forbidden | to  
flaunders or to speake euill of any  
man | or to manifeste the secreta-  
te sinne of any man.

Thirdly | it is forbidden | to dil-

B iii

Of the ten

praise or diminish the good deedes  
or actes of any man to bring him  
our of fauour or estimation.

Fourthly | it is forbidden | to  
blye craft to hide the truth | being  
called in iudgement to vvitnesse  
the truth.

ffifthly | it is forbidden | to de-  
ride or scoorne others vwith scoor-  
neful vboordes | or to obiect a cri-  
me to do displeasure to any man  
or vwoman.

Sixthly | it is forbidden | to de-  
tracte or impaire the good name  
or fame of any the is absente:  
vwhether they say true or false |  
they ought to restore their good  
name and fame.

Seuenthly | it is forbidden to  
take pleasure to heare euill spo-  
ken of any man or vwoman : for



euery man ought to aunſwer  
for his neighbour | to defend his  
good fame.

Eightly | he doth offende God  
griuously | that dothe deſame or  
ſlaunder himſelfe.

Ninthly | they that curſe them-  
ſelues or others vwith euill vbo-  
des of miſchiefe | or vengeance | or  
ſuche like vngodly vboodes: and  
alſo they that aſke vngeance or  
miſchief vpon vnreaſonable crea-  
tures | as cartell | corne | ground | &  
ſuche like | breake Gods precept.

Tenthly | it is forbidden to  
iudge raſhly | or to take | or to in-  
terprete the vboodes or deedes  
of any man in the vworſt parte:  
for in thinges that be doubtfull  
vbee ought to iudge the beſt.

Eleuenthy | it is forbidden to

8.

9.

Ra  
ind  
me

Of the ten

pe- vse vvhyping: vwith conten-  
tious vboordes to prouoke any  
pe- man to vbrath: or to set dissensio  
betvvene party | & party | or to cau-  
se dissension to continue.

2. .  
ce- **T**vvelfthly | it is forbidden to  
vse flatterie as to praise any man  
or vbo man of a dede the is deadly  
sinne or to praise any man or vbo  
man to the intent to hurt them  
in bodie | or soule or by flattering  
or praising to be the cause of  
deadly sinne.

si-  
a- **T**hirtenthy | it is forbidden |  
to vse dissimulation in vboordes  
or dedes. Also it is forbidden | to  
break honest and lawfull pro-  
mises.

fic.  
2. **F**ourtenthy | it is forbidden |  
to hurt the soules of the people  
vwith heresie and false doctrine |

contrary to the Catholike faith  
wherby the people are deceiued  
and brought into state of dam-  
nation. Heretikes beare false  
witnes with the Diuel against  
Christe & his deare spouse the  
Catholik Church. They main-  
teine falsitie against the truth |  
although they be punished or  
put to death by burning or other  
wise: yet they receiue no crowne  
of Martyrdome | but they recei-  
ue punishment vboorthily for  
their infidelitie and false wit-  
nesse against the truth. So here-  
tikes be Children | Martyrs | and  
witnesse for the Diuel against  
Christ & his Church. Thus all  
maner of lies are to be detested  
and are forbidden by the Com-  
maundement of God.

Cyp  
nus.

Of the ten

Of the ninth Commaundement.

Vvhat is the ninth Commaundement of God?

20. **T**hou shalt not couet or vnlaufullly desire thy neighbours vvife | maid or daughter. As in the first Commaundement
5. all carnall luste outvvardly apperteyning to the sinne of the flesh is forbidden so in this precept is forbidden all invvard concupiscence and vnlauffull carnal desire of thy neighbours vvife | daughter | or maid | i harte & minde: for many are chaste in body | that haue committed adultery or
5. leachery in vvill. Christ saith in the Gospel: He that looketh vpon vvoman | coueting in his minde to committe carnal acte vvith her: already in his hart he hath

committed leachery w<sup>th</sup> her:  
for although the thoughts be hid=  
den from man: and can not be  
iudged by mannes labbe: yet all  
thinges that we imagine or  
thinke in our hartes | are open  
and vnhid to the eyes of God.  
And the vbill and intente that  
is ready to committe sinne | is  
reputed before God as the fact  
and deede done | being lected a=  
gainst the vbill. For he that  
hath a full vbill to committe lea=  
chery | if opportunitie of time  
w<sup>ould</sup> serue: breaketh this Co=  
maundement. Also they that  
be negligent to resist tēptations  
or to repressse and refraine the  
passions or concupiscence of the  
flesh | or suffer thoughts of car=  
nalitie to continue w<sup>th</sup> dele=

Of the ten

station in their mindes. For eue-  
ry one ought to defende their  
chastitie | as their liues. Finally |  
they that trimme or deck the sel-  
ues to allure & prouoke others to  
their carnall loue | or vse flattery  
or dissimulatio to prouoke other  
to sinne: all such breake the com-  
maundement of God.

*Of the tenth Commaundement.*

Vwhat is the tenth Commaunde-  
ment of God?

20.  
c. 4 **T**hou shalt not couet thy  
neighbours goods. As in  
the eighth Commaundement |  
the outbward act of theft | dam-  
mage and hinderance is forbid-  
den to be done to thy neighbour  
in his soule | bodie | or goodes: so

in this tenth Commaundement  
te is forbidden the inbbarde vbill  
and desire vniustly to haue thy  
neighbours goodes. For they  
that refraine to take or keepe  
their neighbours goodes only  
for feare of vbozldly punishmēt  
or shame\breake this precept. An  
they that be ready in mind and  
vbill | to put foorth their monie  
to vsurie or be in vbill to steale:  
to take any mans goods to keepe  
them\ or hurt them | or to vwith-  
holde any thing that is found: if  
opportunitie of time vbould ser-  
ue there vnto: all such breake  
this Commaundemēt. Also they  
that play at any game for the in-  
tente to get their neighbours  
goodes breake this Commaun-  
dement.

Of the ten

Also they that couet to haue  
any Ecclesiasticall promotion  
authoritie and dignitie by vn-  
lawful meanes | breake this Tē-  
m. 1. maundement. No man may  
doe euill | to the intent that  
goodnes may come thereof: and  
much more grieuoufly they of-  
fend God | the desire goodnes:  
laudes dignities | or promotion  
to maintaine their solace and  
vborldly pleasure.

Vwhat is the summe of the ten  
Commaundementes?

e. 4.  
c. 7. **T**he summe of the ten Com-  
maundements doth consist  
in the loue tobbardes God | and  
our neighbour.

In the first Table be three  
Commaundementes : vvhiche  
take



take abbay and forbid liuie and  
 vice against the bbozshipping of  
 God. They forbid idolatrie | apo-  
 stacie | heresie | superstition | per-  
 iurie | blasphemie | and moue vs  
 to the pure and true bboozship-  
 ping of God in hart | bboorde  
 and deede. In the second table  
 be seuen Commaundements |  
 bbhich commaunde vs to geue  
 reuerence and honour to euery  
 man in his degree | to profit all  
 and hurt none : to doe vnto o-  
 thers | as vbe vould be done to  
 ourselues.

*Of the five Commaundementes  
 of the Church.*

*Ne dimittas legem matris.*

**E**Or take not the lawb of thy  
 Mother.

Pro

**H**

The five Commaundementes.

How many Commaundementes be  
there of the Church that we  
be bound to keepe?

I. **T**here be five preceptes espe-  
cially Commaunded by our  
mother the Catholike Church  
Christes deare spouse | whiche  
we are bound to keepe. For if we  
should be disobedient Children  
to our mother the Catholike  
Church | & not obey he prece-  
ptes we can not haue God to be  
our louing father.

cil.  
d.  
ly  
s.  
The first precept is | that we  
celebrate and keepe holy daies co-  
maunded by the Catholike church.  
As in the olde Testament  
the people were bound to cele-  
brate diuerse feastes beside the  
Sabboth day: so in the new Te-

stament vbe are bound to celebrate diuerse feastes besides the Sonneday.

The second precept is that e-  
uery Sonneday and holyday vbe  
reuerently heare Masse.

2.  
Masse.  
Conci  
Agath

The thirde precept is that  
vbe keepe the fasting daies com-  
maunded by the Church: and ab-  
steine from such meates as the  
Church wth prohibitie & forbide.

3.  
Can. 4  
post. 6

Fourthly | euery man & vbo-  
man once in the yeare is bound  
to be confessed of all their sinnes  
to their owne Curate: or to so-  
me discrete Priest that hath au-  
thoritie to absolve them of their  
sinnes.

4.  
Conci  
Later.  
Confe  
sion.

The fifth precepte is that eue-  
ry man & vbo mā hauing reason  
& discretion: once in the yeare at

5.  
Conci  
Later.

The five Commaundementes.

the least | receiue the blessed Sacrament of the Altar | and especially at Easter time. These and such like preceptes of the Church vbe are bound to obserue & keepe. The obseruing of these preceptes and such like is both profitable | & necessary.

1. First | for the exercise of our faith | humilitie | and Christian obedience.

2. Secondly | by cause they nourish | keepe and maintaine godly worship | honest discipline | and publike tranquillitie | and merue-  
lously sette forth all things in a decent order in Churches.

3. Thirdly | the charitable keeping of the bringeth everlasting life | but the contemning of these preceptes and such like of Holy

**Church** | bringeth euerlasting  
damnation.

*The five Senses.*

Exhibete membra vestra seruire iusti- Rom  
tia, in sanctificationem.

**Bestob** your members to ser-  
ue iustice for sanctification.

How many outvard senses hath God  
geuen to vs?

**E**yue: Sight | Hearing | Smel-  
ling | Tasting | & Touching:  
the vvhiche Senses vbe ought  
to vse to the honour of God | to  
the health of our soules | and the  
necessary vse of our bodies. And  
except vwith great diligence vbe  
keepe and refraine the said out-  
varde Senses | they be as open  
vbindobbes for liue and death.

The five Senses.

to enter in at to our soules.

ght.

God hath geuen to vs our eyes that vbe may see to flee from suche thinges as be hurtefull | either to our bodies or to our soules: and keepe such thinges as be good and necessary. And as this sense of sight is more excellent then other senses so it is more perillous: for except our sight be restrained and ruled by reason it doth allure and intise vs to many sinnes.

1.

First they offend God by sight that take pleasure to looke vpon their obbue comlinessse of body or clothing: and such like.

2.

And they that vwith probbde lookes turne their eyes from place to place.

3.

They also that geue their eyes

unchaſtly to looke vpon any: for  
a vbanton and vnchaſt eye is a  
ſigne of and vncchaſte harte and  
minde.

And they that idley beholde  
the geſture or gate of any. 4.

And they that ſeeing and other  
mans felicitie | be ſory | or ſeing  
and other mans calamitie re=  
ioyce. 5.

And they that for hatred | diſ=  
daine to looke vpon any man. 6.

And they that ſeing and other  
mans goddes | deſire the ſame. 7.

And they that take pleaſure |  
to looke vpon filthineſſe | or any  
vngodlynnes. 8.

All ſuche as are before ſpo=  
ken of | miſpend their ſenſe of  
ſight | & commit ſinne. God hath  
geuen to vs our eares | to hea=

H iiij

## The five Senses.

carig. re such thinges as be good & honest. God being a meruelous craftesman | vould that man should haue t<sup>wo</sup> eares | & but one tongue | to the intent he should heare more | then he should speake. Our eares are geuen to vs: to perceiue the doctrine of God | for our soules health.

All these vbaies fo lobbing | vbe do mispende our sense of hearing and so offend God.

1. If vbe be angry ( more then reason doth permit ) vwhen vbe heare any thing | that doth not please vs.

2. If vbe take pride to heare our obbne praise.

3. If vbe take pleasure | to heare lasciuious or vbaunt talke | scoffing | flattering or flanderouse



wordes.

If vbe take pleasure to heare  
heresie or diuelish doctrine. 4.

God hath geuen to vs the se<sup>Smel</sup>  
se of smelling\bbhereof the nose  
is an instrument\to drabb\bbet  
smelles to the braine\that be pro  
fitable to the body: & not hurtful  
to the soule.

These vbaies follobbing\ vbe  
may mispend the sense of smel  
ling.

If inordinately vbe he delited  
bbith the pleasant smell of deli  
cious meates\desiring the same. 1

If for lasciuiousnes or volu  
ptuousnes\ vbe he delited bbith  
bbet odours\ointmentes\pou  
ders or perfumes. 2

If vbe abhorre the poore or  
sicke\ and be ouer careful\ least 3

The five Senses.

we should feele the odour or  
smell of them.

King.

God hath geuen to vs the sense of tasting | wherewith the tongue is an instrument | to tast or descerner sauer or taste in such thinges | as be for the nourishment of the body | and not hurtful to the soule. This sense of tasting | except it be ruled by reason it bringeth many infirmities to the body | and is cause of sinne.

We doe mispende this sense of tasting by surfettes of meates or drunkenes | or being ouer much delighted in delicious meates and drinckes: And in breaking fasting daies | or in eating flesh or other meates for deliciousnes | at suche times as the Church doth

prohibit and forbid the same.

God hath geuen to vs the ſē<sup>se</sup> Tou  
ching  
ſe of touching\vbhich conſiſteth  
in all partes of the body\ but eſ-  
pecially in the handes: for there  
is a multitude of vaines and ſi-  
nobbes come together. This  
ſenſe is geuen to vs: that vbe  
ſhould vſe it to the profit of our  
bodies and ſoules.

Ube doe miſpende this ſenſe  
of touching: If in malice vbe kill  
vbound\ or ſtrike any man. If  
vbe ſteale robbe\ or take any thig  
vniuſtly. If vbe vchafſtly touche  
our ſelues or any other. And as  
vbe doe miſpend theſe five ſen-  
ſes\ ſo vbe do miſuſe other par-  
tes of our bodies and let ſin en-  
ter into our ſoules.

1.

2.

3.

## Of the seven

*The fourth Chapter of the Seven Sacramentes.*

ou. 5. Sapientia edificauit sibi domum & excidit septem columnas.

Sapiēce hath builte her an house  
se| & hath cut our seven pillers.

Vvhat is a Sacrament.

a. li. 3.  
do-  
rina  
arist.

mb. li.  
Sacra.

**A** Sacrament is a visible forme of an inuisible grace | vvhicke is instituted of God for our sanctification. In euery Sacrament is an outbwarde forme or manner that vve may see vvith our corporal eyes: vnder the vvichlieth hidde an inuisible grace | that vve can not see vvith our corporal eyes: vvhicke vve must firmly beleue. As in Baptisme vvee see

the Childe vvashed in vvater | &  
 vve heare the vvordes of Ba-  
 ptisme spoken | but inuisibly the  
 grace of the Holy Ghost doth  
 purge the Childe from sinne: So  
 the flesh ts vvashed | that the sou-  
 le may be purged.

Hovv many Sacramentes did Chri-  
 ste institute?

**S**even | vvhicke be expressed  
 in the Scripture: and they  
 haue continually ben kept in the  
 Catholique Church | and vlsed by  
 tradition from the Apostles | frō  
 mā to mā | vntil these our daies.  
 The Sacramentes be these: Ba-  
 ptisme | Confirmation | Penance  
 the Sacrament of the Altar | Ex-  
 treme unction | Order: & Matia-  
 ge | the vvhicke concerning the

Conci  
 Flores  
 Const  
 Triden

Of the seven

inuisible grace that they geue to  
the vboorthy receiuers of them  
take their efficacie & strength of  
the merites of Christes Passion.

Vvhy did Christ institute these seven  
Sacramentes?

**C**hrist did institute the Sa-  
cramentes for foure causes.

1. First to be medicines and pre-  
seruatiues against sinne.

2. Secondly to be meanes & hel-  
pes to the keeping of the Com-  
maundementes of God.

3. Thirdly to induce vs to hu-  
militie & obedience to bring vs  
to knowledge and exercise of  
vertue in the feare of God.

4. Fourthly to be instrumentes  
or vessels to whereby God doth  
poure abundantly his mercy and

grace into our soules | and ma-  
keth vs apte to receiue the frui-  
te & benefites of his passion.

*Of the Sacrament of Baptisme.*

Vvhat is Baptisme?

**B**aptisme is the most ne-  
cessary Sacramēt of the  
New Testament | insti-  
tuted of Christ | specially  
to vvashe away original sinne | &  
all other sinnes done before Ba-  
ptisme. By baptisme vve be re-  
generated & borne againe of vva-  
ter and the holy Ghost | and ma-  
de Children of God by adoption  
and heires of the Kingdome of  
heauen. Without Baptisme: ei-  
ther in acte or in vwill | none can  
be saved.

Ioan. 3.  
Rom. 6.  
Gala. 3.

Of the ſeuē

Vvhat is the effect of Baptiſme?

**C**oncil.  
ovent. **T**he effect of this Sacramēt  
is to vvashe away all ma-  
ner of ſinne ſo cleane | that no ſa-  
tisfaction is to be enioyned: for if  
any die after Baptiſme | before  
they commit ſinne | their ſoules  
goe ſtreight to heauen.

In vvhat things doth Baptiſme  
conſiſt?

**I**tem. **I**t tbb oo thinges eſpecially  
the matter and forme. The  
matter is vvater | a ſimple elemēt.  
No Baptiſme can be in vvynel  
or oſe vvater | or any cōfect liquour.  
The forme is the vvordes of Ba-  
ptiſme | vvhi che are: Ego te baptiſo  
in nomine Patris, & Filii, & Spiritus Sā-  
cti: or I Chriſten thee | in the na-  
me of



me of the Father | and the Son =  
ne | & the holy Ghost. Amen.

V who is the minister of this  
Sacrament.

**O**rdinarily the priest is the  
minister of the Sacrament  
of Baptisme | but in time of ne-  
cessity a deacon | or a layman | and  
in the absence of a man: a woman  
may baptize | or for lacke of other  
an Heretike or paynim may chri-  
sten: so that they kepe the forme |  
and haue the matther | hauing &  
intent to doe that whiche the  
Catholike Church doth.  
But it is to be noted | that the  
minister | when he dippeth the  
Childe in the water | or putteth  
water vpon the head | which is  
the principall part of the Childe

I

The m  
nister  
apriel  
alaym  
or vv  
man.

Of the Seuen

lay  
an of  
omā  
rynot  
ristē,  
ir in  
cessi.

at the same instant time must  
speake the wordes of Baptisme.  
If any lay man or woman ta-  
ke vpon them to christen a Chil-  
de \ except it be in peril of death  
(when a Priest can not be had)  
they offend God greuously in  
the signe of presumption.

Vvwhether may one be Christe-  
ned twise?

**O**ne Person can be christened  
but once. Baptisme can not  
be iterated in any one Persō: for  
Baptisme both impresse and ge-  
ue a Character or a distinct spi-  
rituall signe \ that can not be do-  
ne abbay.

Vvhat doe Godfathers and Godmo-  
thers for Children in Baptisme?

**G**odfathers & Godmothers become sureties for Children & doe promise in the Childrens name that they shal forsake the Diuell and all his vbores & pompes. Godfathers and Godmothers also become sureties for Children and promise that they shall beleue all the Articles of the Crede. Therfore Godfathers & Godmothers ought diligently to looke to their charge when Children come to yeares of discretion: to bring them vp spiritually to teache the or cause them to be taught the Catholike faith and Vater noster.

Vvhy be ceremonies vsed in Baptisme?

**C**eremonies be vsed in baptisme partly against the pobbet

I ſ

Of the feuen  
of the Diuel : partly for instru-  
ction both of vs\and of them that  
be baptized.

Vvhy be Exorcismes done ouer the  
childe vwithout the Church?

**E**Or by cause before the chil-  
de be christened\he is no par-  
te of Christes Catholike church.

Vvhat profit hath the childe by  
the Exorcismes?

orcif-  
s.  
**B**y the exorcismes the Diuell  
is driuen abbay | vvhicke  
goeth about to let the childe  
from Baptisme.

Vvhy is the signe of the Crosse made  
vpon the childe.

le fi-  
e of  
ic  
sse.  
cul.  
**T**he flesh is signed and cros-  
sed | that the soule may be  
armed & defended. The signe of

the crosse is made in the childe  
for head\vbhich is a place of sha=  
me fastnes\that the childe should  
neuer be ashamed to confesse the  
said of Christ. The signe of the  
crosse is made vpon the childe  
breast\stedfastly to beleue the  
faith of Christ. The signe of the  
Crosse is made in the childe  
had to blesse it selfe\and defend it sel=  
fe from the Diuel\ & all aduer=  
ties\and to abide in the Catho=  
like faith.

Vvhy is Salt put into the Chil=  
des mouth?

**T**he Salt doth signifie hea=  
uenly vbisedome\geuen to Salt  
the Child by the holy Ghost\to  
be bled vwith discretion.

Vvhy doth the Priest put spittle into the  
Childe eares and nose?

**I iij**

Of the Seuen

pitie.

ar. 7.

noin  
ng.

**T**he Priest doth pute spittle  
into the childes eares & no-  
se | after the exāple of Christ hea-  
ling a deafe man by putting his  
fingers in his eares by spetting | &  
touching his tounge : that the  
childes eares may be opē | to hea-  
re vvholsome doctrine | and to sa-  
uour & taste that | vvhich is godly

Vvhy doth the Priest annoynt the child  
vwith holy Oyle vpon the breast  
and backe?

**T**he childe is anoynted vpon  
the breast vwith holy Oyle |  
to signifie : that the holy Ghost  
should alwaies dwell in that  
hart & breast by faith & Charitie.

The childe is anoynted vpon  
the back vwith holy Oyle | to si-  
gnify the yoke of our Lord | vvhich  
he is sweete and light.

Vvhy is the child anointed vvith  
holy Chrisme?

**T**he anoynting of the childe Chri  
vvith holy Chrisme on the  
head doth signify | that thereby  
the child is incorporate to Christ  
the head of his mysticall body the  
Church | and of holy Chrisme &  
Christe | vve take the name of  
Christians: so the flesh is anoynt-  
ed | that the soule may be conse-  
crated and halobbed to euerla-  
sting life.

Vvhat doth the Chrisome  
signifie?

**T**he chaste garment of inno- Ch  
cencie | and cleanness of a mc.  
new life.

Vvhat doth the candell  
signifie?

**I** iii

Of the Seuen

andel.

**T**he light of our good vboz=  
kes|that vbe must kepe dili=  
gently|to entre in vvith the five  
vvise virgins|vvhen Christ shall  
at. 25. come to the mariage.

*Of the Sacrament of Confirmation.*

Vvhat is Confirmation?

c. 8.

ncil.  
rent

. 19

**C**onfirmation is a Sa=  
crament vvhereby the  
grace | that vvas geuen  
in Baptisme | is confir=  
med & made more strong by the  
seuen giffes of the holy Ghost.  
For although the visible signe of  
the holy Ghost doth novv cease  
that vvas manifestly seene in the  
Apostles time: yet the same gra=  
ce invisible is geuen in Confir=  
mation.



In vwhat thinges doth the substance  
of this Sacrament consist?

**T**he substance of this Sacra-  
ment consisteth in the mat-  
ter & the forme: The matter is  
holy Chrism confect and made of  
oyle oliue and baulme\ consecra-  
ted of a Bishop\ & euery yere it is  
renebbed\ and the olde Crisme  
burned. The oyle doth signifie  
the cleanes of conscience by the  
infusion of grace\ & the feruent  
zeale of charitie tobbard the  
maintenaunce of Christes faith:  
vbherebbith he is indued that is  
Confirmed.

The baulme doth signifie the  
odour of good fame\ and also the  
sbbetnes of Gods holy spirite\  
vbherebbith Christ doth allure  
and drabbe vs to his seruice.

The  
matte  
Conci  
Flores

Oyle.

Baul

## Of the Seuen

The  
form.

**T**he forme is the vborde of Confirmation that the Bishop doth speake\vvhē he maketh the signe of the Crosse vppon the forehead\vvith holy Chrisme.

Vvho is the minister of this Sacrament of Confirmation?

Mini-  
ster.

**T**he Bishop is the minister\& no inferiour: and this Sacrament may not be iterated.

Vvhat is the effect of this Sacrament.

Effect.

**I**n this Sacrament the holy Ghost is geuen to make the that be confirmed more strong in grace : as the holy Ghost vvas geue to the Apostles in the day of Pentecost : so in Confirmation grace is geuen\boldly to confesse the name of Christ and all things

belonging to a Christian man.  
 Therefore whoso euer is confir-  
 med | hath a Crosse made in his  
 foreheade with holy Chrisme  
 where as is the seate of shame-  
 fastnes: least he should be asha-  
 med to confesse Christe | and that  
 he is a Christian.

Vvhat Ceremonies be vsed in  
 Confirmation?

**F**irst | he or she that commeth  
 to be confirmed | must haue  
 one Godfather or one Godmo-  
 ther ( the is already confirmed )  
 to hold them vp to the Bishhop.

Secondly | they that receiue cō-  
 firmation | haue a blobbe on the  
 cheeke geuen to them of the Bis-  
 shop | in remembrance that they  
 must suffer patiently & gladly re-  
 bukes and tribulation for the

## Of the Seuen

name of **Chriſte** and righteouſnes ſake.

**Thirde**ly they that receiue cōfirmation | for the ſpace of three daies ought to haue and beare about vwith them | a bande | in ſignification | that **Chriſt** lay three daies in his ſepulchre | and vpon the third day they that be confirmed | muſt be brought to the **Prieſt** | and then in the holy place the **Prieſt** vbaſheth of that **chriſme** vwith ſall & vwater | and burneth the bande | caſting the aſhes in the **Churchiarde**.

In ſome countries they vſe to tie the bande vpon the forehead of them that be confirmed | vwhere the **Biſſhop** made the ſigne of the **Croſſe** vwith holy **Chriſme**.

In England they vse to tie the  
bande about the childes necke | &  
vpon the third daie the Priest  
looseth the bande | & there vvith  
vvasheth of the holy Chrysme  
vvith holy vvater.

*Of the Sacrament of Penance.*

Vvhat is Penance?

**P**enance is a Sacramēt | Ioan  
Con  
Flor  
vvhereby a penitēt sin-  
ner is purged | absolued |  
and made cleane from  
sinne. For if any committe dead-  
ly sinne after Baptisme | the only  
refuge is to the Sacrement of  
Penance: vvithout vvhich Sa-  
crament in acte oz in vvill | they  
that haue committed mortall sin  
cannot be saued.

## Of the Seuen

Vvhat is the matter of this  
Sacrament?

**T**he mater of the Sacramēt  
of Penance is the humble &  
true confession of a penitent sin-  
ner | that is contrite in hart for  
the sinne cōmitted: plainly con-  
fessing before the Priest ( sitting  
in Gods steede ) the sinne done |  
being in vbill and minde not to  
cōmitte sinne againe | and being  
content to doe satisfaccion by  
the appointement of his ghost-  
ly father.

Vvhat is the forme of this  
Sacrament?

ter. **T**he forme of the Sacramēt  
he of Penance is the vbozdes  
rm. of absolutiō | that the priest spea-  
keth ouer the sinner: by vertue of

the whiche the holy Ghost borroweth remission & forgiveness of sinne / so that the sinner being penitent is purged & made cleane from sinne / as he was in baptism: saving that the penitent sinner after confession must doe penance or suffer paines for his sinne / either in this life / or in Purgatory.

How many partes of Penance  
be there?

**T**hree : Contrition in hart  
Confession with mouth to  
a ghostly father / & satisfactiō in  
workes: so that whosoever will  
be purged & made cleane from sinne / must be sorry in hart for the sinne done / willing to offende no more / and then plainly confesse the sinne with the circumstances thereof : as hebb often | the

Of the Seuen

place | time | age | & degree of per-  
sons | naming none by name.

These circumstances may al-  
ter and chāge the kinde & nature  
of the sinne | they may aggrauate  
or diminish the sinne. Thir dly  
the sinner must bring forth fruit  
of penance by the appointement  
of his ghosly Father.

Vwho is the minister of this  
Sacrament?

he mi-  
nister.

**T**he priest is the minister  
whose office is to heare the  
Confession | and then to discern  
betwene sinne & sinne: to geue  
counsell hobb to auoide the oc-  
casion of sinne | & there vpon to  
enioyne penance | & to pronounce  
the vborde of absolution ouer  
the penitences sinnes.

Hobb



Hovv many maner of finnes may be  
forgeuen by this Sacrament.

**T**wo maner of finnes | dead=  
ly sinne | & veniall: but dead=  
ly sinne can not be forgeuen vbi=  
thout this Sacrament | in dede |  
or in vbill. Veniall sinne maie be  
purged by praier | almes dedes | by  
the vworthy receiuing of the  
Blessed Sacrament of the altar  
by taking of holy vwater | knoc=  
king vpon the breast: vwith holy  
meditatio | the Bissshops blessing  
and such like.

Hovv shall vve discerne deadly sinne  
from veniall sinne?

**D**eedly sinne so muche dis=  
pleaseth God | that thereby  
vbe be separated from God and  
charitie | in such sort | that dying

Des  
sinn

R

Of the Seuen

therein | without this Sacra-  
ment of penance in acte or in bill  
it bringeth euerlasting damna-  
e. 5. tion. The scripture noteth | that  
all fornicatours | aduoutrers | vn-  
3. cleane liuers | theues | robbers |  
3. extortioners | oppressours | vnla-  
full couetous persons | common  
drunkerdes | flanderers | vbi-  
speakers | ydolours | vbeleuers  
bitches | sorcerers | they that be  
malicious enemies | contentious  
persons | brabblers | and chiders |  
21. dissensious persons | they that  
make sectes or diuisions | masle-  
ers | and they that denie God for  
feare of man: these and such like  
committe deadly synne | & dying  
therein without penance | they  
shall haue no inheritance in the

kingdome of heauen: but their portion and part shalbe in the lake that burneth with fyre and brimstone.

In the foresaid synnes we maye offende deadly | three wyayes.

In dedes | or actes | as in satisfiying our malice | conptemte or inordinate concupiscence | in the synnes beforesaid. In wordes | aduisedly expressing our malice or concupiscence in the synnes beforesaid. In one thoughtes | imaginig with consent | by deliberation and delectation | any euill or displeasure to any man or geuing full consent with deliberation to the suggestion of the diuell and carnall concupiscence:

¶ ij

Ded

Vv  
des.

Mat.  
Tou  
tes.

Mat.

Of the Seuen

wher the vill and intent is counted for the dede of deadly sinne before God.

venial  
c.

Venial sinne is committed by actes and dedes\whererein is neither malice\nor contempt\ but curiositie or vanitie ; as idle boordes and thoughtes without consent of euill. By venial sinne vbe be not destitute of grace\nor separated from subiection to God\ nor vbe do not lose our Charity: but yet therby our soules be darkened\ and vbe are made lesse apte to any good worke and a temporal paine is due for venial sinne\ either in this life\ or in Purgatory\ if vbe be not purged by suche meanes | as Gods holy Church hath ordeyned for the same. But exactly to deter

mine and iudge of veniall sinne  
apperteyneth to God | and not  
to man.

V what is the effect of the Sacra-  
ment of Penance?

**T**he effect of the Sacrament Th  
fe  
of Penance | is to purge a  
sinner | and absolue him from all  
sinne | to restore him to the Chur  
che | to reconcilie him to God | to  
enriche him vwith spirituall gif-  
tes | & of the childe of the Diuel to  
make him the childe of God.

How must they behaue them selues  
that vould be confessed?

**T**hey must humbly knele do-  
wvne at the Priestes feete | &  
make the signe of the Crosse vpo  
their breast | & blesse them in the  
name of the Father | and the So

R iii

## Of the Seuen

ne | & the holy Ghost | and then  
saie | Benedicite. And vvhhen the  
priest hath geuenthem a benedi-  
ction | they must beginne to ac-  
knobledge them selues sinners  
to God our Lady Saint Marie |  
vvith all the holy cumpany of  
heauen before their ghostly fa-  
ther sitting in Gods steade: then  
playnely expresse & declare their  
sinnes committed in thought |  
vvord | and deede | in breaking the  
Commaundementes of God: &  
hobb they haue offended in the  
seuen deadlie sinnes | and braun-  
ches of the same | in mispending  
the fyue outvvarde senses | in not  
fulfylling the seuen vvoozkes of  
mercy bodily and ghostly. These  
thinges vvith the circumstances  
declared | the priest vvill geue the

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nan  
luti

**A**  
con  
yet s  
or ex  
or co  
not l  
and b  
fessed  
rate  
their  
se th  
Bissh

penitent sinner counsell | hobb  
 o auoyde sinne | and vpon Pe=  
 nance inioyned | geue him abso=  
 lution.

Vvheter may euery Priest heare  
 confessions and geue  
 absolution?

**A**lthough euery Priest in ex=  
 tresme necessity may heare  
 confessions and geue absolution  
 yet such priestes as be heretikes |  
 or excommunicated | suspended  
 or condemned ordinarily | may  
 not loose | nor binde. Every man Co  
 and woman is boynde to be co=La  
 fessed of their obbne propter cu=  
 rate : except either by licence of  
 their obbne curate | or other vbi=  
 se they haue licence from the  
 Bisschop or superiour authority |

Of the Seuen

to choose them a discrete Priest  
to be their ghostly Father.

Vvether may euery Curate of his ordi-  
mary authoritie absolue from  
euery sinne?

**N**O. For there be some sinnes  
as es-  
tei-  
g to  
Po-  
Ca-  
per-  
ing  
the  
tops  
so grieuous | that none may  
absolue | but the Pope or his Le-  
gat: as burning of Churches | vio-  
lent striking a Priest | and coun-  
terfeiting of the Popes lettres  
or Bulles. Some sinnes apper-  
teine to the Bishope | or his Pe-  
nitentiary to absolue: as incest  
betvven kinssfolkes | deflouring  
of virgins | manslaughter | brea-  
kers of vobbes | periurers | vbit-  
ches | sozcerers | robbers of chur-  
ches | they that strike their Fa-  
thers or Mothers : Sodomites |



burners of houses | they that  
ouerlie their Children | blasphemers  
heretikes | aduouterers | &  
suche like. Whoso euer hath com-  
mitted any of these | ought to go  
to the Bishhop | or to his Penitē-  
tiary for absolution.

How often in the yeare is euery man  
and vyoman bound to go to  
Confession?

**E**uery man and vyoman is Con  
Flor  
bound (at the least) once in  
the yeare (at Lent) to go to Con-  
fession: and as often as they re-  
ceyue the blessed Sacrament of  
the Aultar | if they knobbe or sus-  
pecte them selues to be in dead-  
ly sinne.

## Of the Seuen

**V**whether is anyman or vvoman bound;  
to iterate and confesse agayne any  
sinnes, that they haue once  
confessed to a Priest?

**I**n three case vbe are bound  
to iterate & confesse agayne  
our sinnes.

**F**irst | if the Priest that vbe  
vbere confessed | of lacked autho-  
ritie to absolue suche sinnes as  
vbe had done.

**S**econdly | if the Priest that  
vbe vbere confessed of | lacked dis-  
cretion a knobledge | to discer-  
ne and iudge our sinnes.

**T**hirdly | if vbe haue diuided  
our confession | shebbing part to  
oue priest | & parte to an other | by  
meanes vbhereof our ghostly fa-  
ther could nold plainly vnderstād  
our sinnes vbith the circūstāces.

*Of the Sacrament of the Aultar.*

V what is the Sacrament of the  
Aultar?

**I**s a Sacramēt\bbhe-  
rein is contained the  
body and bloud of our  
Saviour Christ:bbhich  
is consecrated vpon and Aultar  
by a laufull Priest at Masse.

Mat. r  
1. Cor  
11.  
Conc  
Later.

V what is the matter of this  
Sacrament?

**T**he mater of this Sacramēt  
is breade of bbheat\ & bbine  
of the vine mixt bbith bbater:  
bbhiche doth signify the ioyning  
of the people to Christ. And also  
it doth signifie the bloud & bba-  
ter the did flobb out of Christes  
side\bbhē he vvas pearced to the  
harte bbith a speare.

The  
marte

## Of the Seuen

V what is the forme of this Sacrament?

The  
forme.  
pencil.  
ter.

**T**he foorme of this Sacramēt  
is the vwordes of Christ  
vvhich with this Sacramente is  
made: for the Prieste speaketh in  
the person of Christe. By vertue  
of the vwordes of Consecration  
the substance of breade is tour-  
ned & changed into the very bo-  
dy of Christe. And the substance  
of vvine is turned into the bloud  
of Christe the holy Ghost vvhoo  
king by a diuine power: so that  
Christ is vvholy vnder the foorme  
of breade & in euery parte of  
the Hoste being broken | Christ  
is vvholy. Also vnder the foorme  
of vvine & euery part therof being  
separated | Christ is vvholy.

What is the effect of this Sacrament?

**T**he effect of this Sacrament is to knitte | ioyne and incorporate the vborthy receiuers thereof vnto Christ. By the vborthy receiuing of this blessed Sacrament grace is increased | vertue is nourished | stedfastnes is geuen against frailtie | strength against temptation | the merites of Christes Passion are reuiued in vs | our bodies and soules are spiritually nourished vwith this blessed Sacrament ( being the blessed fruite of holy Marie ) to be a medicine to expel the poison that came to all mankind by the fruit that our first parentes tasted of in Paradise. As that fruit

The  
fect.  
Conc  
Flora

Of the Seuen

brought euerlasting death & damnation|so this blessed Sacrament is a pledge|to bring vs to euerlasting life|& to restore vs to the ioye that was lost by our first parentes.

Vwho is the minister of this  
Sacrament?

le mi-  
ser.

**T**he Minister is a priest lawfully ordeined & consecrated by a Bishhop. It is required|that the Priest doe cōsecrate at Masse|hauiug and intent to cōsecrate the body and bloud of Christ.

ncil.  
era.

Vwho is bound to receiue this  
Sacrament?

**E**very Christian man & woman hauing discretion|that is tobelue yeares of age and elder

is bound at euery Easter time  
to receiue | and at other time as  
their deuotion vbill serue them.  
In the primitiue Churche the  
people vled often to receiue | as  
euery Sondag. After vvard deu-  
tion began something to decay |  
that customably the people recei-  
ued thre times in the yere: as at  
Christmas | Easter | and Pente-  
cost. Then afer vvard deuotion  
vbxed so very colde | that it vvas  
thought good to the Church | to  
make a labb | that euery man and  
vwoman vpo paine of deadly sinne  
should receiue the blessed sacra-  
ment at Easter time at the least.  
And it is conuenient | that euery  
christian man & vwoman against  
death receiue this Sacrament |  
to be their voyage prouision.

## Of the Seuen

Hovv ought euery man and vvoman to  
prepare them selues to receiue the  
blessed Sacrament?

Cor.

**F**yrst | they ought diligently  
to examine their obbne cō-  
science and if they perceiue any  
deadly sinne in them | vvith a pe-  
nitent hart they ought to con-  
fesse their sinne to a discrete  
Ghospely Father | that hath au-  
thoritie to absolue them from  
their sinnes: so hauing their cō-  
science purged from sinne | and  
vvith a feruent and reuerent de-  
uotion | vvorshipping Christ in  
the blessed Sacramēt | they may  
safely receiue. For as the bene-  
fit is great in the vvorthy recei-  
uers | so the vvvorthy recei-  
uers receiue their obbne dam-  
nation.

Of the



*Of the Sacrament of extreſme Vnction.*

Vvhat is the Sacrament of extreſme Vnction?

**E**xtreſme vnctio or anoy-  
ling is a Sacrament Iacob  
vvherein the ſicke per- Conci  
ſons ( by holy Oyle and Flore  
the vvordes of Chriſt ) are relie-  
ued that more happily they may  
depart out of this vvorld & alſo  
that their bodies may be reſto-  
red to health | if it be expedient.  
This ſacramēt is to be miniſtered  
to men and vvoman lying in ex-  
treſme ſickenefſe in perill of  
death by Gods viſitation | & not  
by violence of vvharre | or execu-  
tion. And this Sacrament is not  
to be miniſtered vnto infantes |  
and ſuch as lacke reaſon : for no-

**R**

Of the Seuen

ne ought to receiue this Sacra-  
ment|but such as haue reason| &  
humbly desire it for Gods sake.

V what is the matter of this  
Sacrament?

The  
matter.

**T**he mater is oyle oliue ha-  
bbed by a Bishop| vber-  
vwith the sick is anoyled vpon  
the eyes|eares mouth|nose|han-  
des| & feete. A man is anoyled vpo  
the reines of the lake| & a vvoma  
vpo the bealy: by cause concupi-  
scence reigneth most in those  
partes.

V what is the foorme of this  
Sacrament?

as  
m

**T**he foorme is the vvordes|  
that the Priest speaketh|  
vwhen he doth annoynt the sicke  
in the foresaid partes or places.

What is the effect of this

Sacrament?

The  
effect.  
Conci  
Floren

**T**he effect of the Sacrament  
of annoyling is to put away  
and purge veniall sinne commit-  
ted by mispending of our senses  
to purge and put away sinnes  
forgotten.

This Sacrament is comfort-  
able to the soule & healthfull to  
the body as much as is expediēt  
And in this Sacrament the holy  
Ghost doth strengthen the sicke  
with grace against the violent  
assaultes of the Diuell & and the  
terror of death.

Who is the Minister of this Sacra-  
ment of Extreſme Vnction  
or annoyling?

**T**he Priest is the minister of  
this Sacramēt by whom the  
Rij

Of the Seuen

licke ought to send for\ and befo-  
re that he receiue this sacramēt  
he ought to be confessed of his  
mortall sinnes\ & receiue absolu-  
tion of the Priest\ & also the Sa-  
crament of the Altar\ and hum-  
bly desire the Priest for Gods  
sake to be annoyled.

Hovv should the Priest anoye them  
that lacke eyes, hands, or any such  
partes as should be annoyled?

**T**he Priest must anoye the  
partes that be there next  
adioyning vnto those parts that  
should be anoyled: for although  
any lacke such parts vberbber  
they may offend outbwardly\ not-  
withstanding they haue those  
members grounded in the soule  
& all things due ther vnto them:  
vberbber they may offende in

hwardly about those thiges that  
apperteine to those members  
although outbwardly they can  
not be expressed.

Of the Sacrament of Order.

Vy what is the Sacrament  
or Order?

**O** Order is a Sacrament  
wherein grace or a spi-  
rituall power is geuen  
to priests & to other mi-  
nisters in their Consecratio<sup>n</sup> by  
the outbward signe of impositio<sup>n</sup>  
of the Bishops hands to exerci-  
se effectually the ministrati<sup>o</sup>n of  
the Church as in ministring of  
Sacramentes preaching & exer-  
cising of discipline And vvhhat so  
euer they doe in the Church ac-  
cording to the instructi<sup>o</sup>n of

Con  
Flor  
Mat  
1. Ti  
Tit.  
A&c.

Of the Seuen

Christ & his Church | almightie  
God doth ratifie | accept | & allow  
Therefore al people of what soe-  
uer Degree | estate or authoritie  
they be | ought to obey the Bis-  
shops & Priest in causes Eccle-  
siasticall. This is a pover of the  
Church | geuen to them that be  
lawfully ordeined and consecra-  
ted | whiche pover is not by  
labbes of men | or of nature | but  
only of Christe aboue nature.

V what is the matter of this  
Sacrament?

ic  
er. **T**he matter is that thing | by  
deliuering of whiche Order  
is geuen : as Priesthode is ge-  
uen or deliuered by geuing of the  
Chalice and Paten with bread  
de and vyne Deaconschip is ge-

uen  
the  
is g  
pat  
infe  
cial  
Ord  
to t  
boob  
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Rea  
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**T**  
spea  
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uen by deliuering of a booke of  
the Gospelles. Subdeaconship  
is geuen by the empty Chalice &  
Paten. And in like manner the  
inferiour Orders haue some spe-  
cial matter apperteyning to their  
Order: as the geuing of the keyes  
to the Ostiarie or Porter | the  
booke to the Exorciste | the booke  
of psalmes and Prophetes to the  
Reader called Lector | the Can-  
del and cruet to the Acolite.

V what is the foorme of this  
Sacrament.

**T**he foorme is the vboordes of  
Order | vvhich the Bishope <sup>TI</sup>  
speaketh: vvhether by an authoritie <sup>foo</sup>  
is geuen | to exercise some office  
in the Church | as in Priesthode  
the formall vboordes be:

℟ iiiij

## Of the Seuen

Accipe potestatem offerendi Sacrificium, Missalque celebrandi, tam pro viuis, quàm pro defunctis, in nomine Domini.

By these vboordes the Bishoppe geueth authoritie and pobber to him that receiued Priesthod\to offer Sacrifice\& to celebrate Masse both for thē that be aliue\& for them that be deade\ in the name of our Lord.

Who soeuer shal receiue the order of Priest hod\must by degrees receiue six orders before of the Bishhop: of the vvhiche orders foure be called inferiour orders.

Exorcistes\vvhich haue authoritie geuen to them\to expell Devils from them that be possessed.

Officiaries or Porters haue authoritie\ to keepe the Church

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poore) to expell the vnbworthye  
 to let into the Church the faith-  
 full & worthie.

Readers|called Lectores, haue Lecto-  
 rian authoritie to reade lessons and  
 scriptures in the Church: vvhether-  
 by the vnderstanding of the  
 faithfull people is lightened.

Acolytes haue authority to bea- Acol  
 re cruets to the Altar vwith  
 wine & water|and to beare can-  
 dles and tapers: vvhether vwith  
 the minde of the people may be  
 kindled and stirred to deuotion.

These foure Orders haue not  
 continencie so annexed vnto the  
 but that they may mary. Subdea-  
 con|Deacon|& Priest|haue Con-  
 tinencie so annexed to their Or-  
 ders|that they may not mary.

Subdeacon hath authoritie to Sub  
 con

## Of the Seuen

reade the Epistle | to prepare necessaries for ministration | & to assiste the Priest in ministration.

Deacon

Deacon hath authoritie geuen to him from God by the Bishop to reade the gospel | & to assiste the Priest in ministration of the Sacraments | and other offices in the Church.

ieft.

3.

The Priest hath his hands sanctified and halobbed by the Bishop | to sanctifie and blesse. And authoritie is geuen from God by the Bishop to the Priest | to minister Sacramentes | that is: Baptisme | wherby people first enter into the Church of God.

Secondly | if after Baptisme any man fall into deadly sinne | the Priest hath authoritie | to absolve them | if with a contrite heart

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te they confesse their sinnes before him.

Thirdly | the Priest hath authority | to consecrate & minister the Sacrament of the Aultar. 3.

Fourthly | the Priest hath authority | to pray ouer the sicke persons & to annoynte them with holy Oyle in the name of God: to the remission of their sinnes | and the saluation of the sicke | according to Gods pleasure. 4.

Fifthly | the Priest hath authority | to ioyne those two persons together in Matrymony | that marie in Christe. 5.

V what doth the Crowne signifie?

**I**t doth signifie | that they should be as kings | to rule & gouerne spiritually | bothe themselves | and others. The shauing

## Of the Seuen

of the heares vpon the crobbne  
of the heade\doth signifie the re=  
nouncing and putting abbay of  
earthly affections\and the lifting  
vp of their mindes tobbard hea=  
uen\making them selues heires  
of God\that they may haue their  
portion and part vwith God.  
The round circle of the croune  
doth signifie perfection of life.

Hovv many thinges doe let to  
take Orders?

**F**yrst\ a woman may not take  
Orders\ nor a childe\ nor any  
that lacketh discrecion | but he  
must be a man of full age | that  
shall take holy Orders.

**S**econdly\ a seruaunt that is  
in bondage to his Maister vwith=  
thout his Maisters cōsente\ may  
not take holy Orders: for if he do

his maister may compell him to do his seruice.

Thirdly a man sleaer in dede or  
cōsent may not take holy orders. 3.

Fourthly he that is not legi-  
timate may not take holy orders  
without a dispensation. 4.

Fifthly he that is married may  
not take holy Orders (for cōtinē-  
cie is annexed to holy Order) ex-  
cept by consent of his wyfe | who  
must be chaste. 5.

Sixthly | he that is Bigamus,  
whiche hath married two wy-  
ues & knobbye the both carnally  
or he that hath married a widow  
or a woman that is corrupt of  
other | if after carnally he knobbye  
her : or if he company with his  
owne wyfe | after that shee hath  
committed adultery with and 6.

Of the Seuen

other man : suche a man may  
not take holy Orders.

7. **S**euently | he that lacketh  
any mēber | or hath defecte or defor-  
mitie | may not take holy orders.

8. **E**ightly | he that is infamed | or  
a flanderouse person | having  
any notoriouse crime | may not  
take holy Orders.

Vwho is bound to say Canonically  
houres daily?

cil.  
er. **H**e that is within holy Or-  
ders is bounde to say Can-  
onical houres. For canonical hou-  
res | as Matins | Prime | & Hous-  
res | Euen song | and Complement  
with other Diuine seruice | be  
annexed to holy Orders to geue  
God thanks. Also they that be  
beneficed | be likewise bound. If

for negligence or slouth any doe  
omitte their Diuine Seruice,  
they offend God.

Vvho is the Minister of this Sacra-  
ment of Order?

**T**he Bisskop ordinarily is  
the Minister. The m-  
nister.

Vvhat is the effect of Order?

**T**he effect of the Sacrament  
of Order is to geaue increa- The e-  
fect.  
Conci  
Floren  
se of grace | by the imposition of  
the Bisskops hands | vvhereby  
one may be a mete Minister in  
the Church of God.

*Of the Sacrament of Matrimony.*

Vvhat is Matrimony?

**M**atrimony | vvhich is a li- Gen. 1  
Mar. 1  
1. Cor.  
Ephes  
gne of the coniunctiō of  
Christ | & the Church his  
Spouse | is a Sacramēt

## Of the Seuen

bbherby man & bboman laufu-  
ly ioynd together in mariage  
do enter into and vndiuided so-  
cietie oz felobbship of life & gra-  
ce is geuen therin both honestly  
& Chriftianly to procreate Chil-  
dren and to bring them by godly  
and alfo to auoide filthy luft and  
incontinencie.

V what is the efficient cause of  
Matrimony?

**T**he efficient cause is | a mu-  
tuall consent of the man &  
bboman expreffed by vboords of  
matrimony of the time present  
bbhen the man faith: I take thee  
to my bbife & the bboman faith:  
I take thee to my husband. And  
therei ought of necessitie be the  
prefence of vbitnesses | & of con-  
gruitie



genitie|the consent of frindes.

Vwhether may a man put avay  
his vvife for any cause?

**A** Man may put abbay his Mat. 1  
vvife fo: no cause|except fo:  
fornication only: and if fo: that  
cause any be separated at bed|  
neyther of them may mary any  
other| as long as both they liue.  
fo: Matrimonie is a perpetuall  
bond of a labbfull Contract o:  
Mariage.

At vvhat age may Mariage be made?

**S**pousages may be at seauen  
yeares of age|but ful cōsent  
in Mariage must not be | before  
the vvoma be tbbellue yeares of  
age| and the man fountene yea-  
res of age.

¶

Of the Seuen

Vvwhether doth carnall copulation al  
Spousage or trothplight, make  
Matrimony.

**I**f carnall copulatio<sup>n</sup> follo<sup>w</sup>be  
the spousage or trothplight  
vvith this mind to be one to the  
other\ as man and vvife \ it ma-  
keth Matrimony: but if it be for  
the intent of fornication\ it is no  
Matrimony.

If man & vvoman bind them  
selues by faith & trouth\ or by  
book othe\ vvith mutuall cōsent  
to mary either other in time to  
come: although thereby they be  
bound to mary\ vpō paine of set-  
ting thē selues in a dānable state  
yet lacking the formall vvoo<sup>rds</sup>  
of Matrimony\ it is no marriage.

If either of them mary any  
other after the former promise

they must so cōtinue\ & not be se-  
parated. For although they spa-  
ke vboordes of promising maria-  
ge in time to come\ the vboordes of  
the time present must take place.

If man & vwoman vwith a na-  
turall consente in harte | shall  
speake some vboordes of the time  
to come\ thinking thereby | that  
they be made mā & vvife before god  
it standeth for Mariage\ but not  
before man & the Churches iud-  
gement\ vvhich must iudge vpon  
the vboordes | and not vpon the  
mindes and intentes: and if ei-  
ther of them mary any other\  
they liue in adultery.

Wher eas holy church hath e-  
uer detested & forwiddē priuie cō-  
tracts | yet vvhen any such haue  
bene done vwith cōsent & formall

¶ ii

Of the Seuen

oncil.  
ridēt.

Sept. 8

1563.

byordes\ it hath be mariage befoze  
re God\ vvhether they haue had  
vbitnesse or not. Albeit this mat-  
ter of priuy Contractes \ being  
thoroughly examined at the last  
general counce! holde at Trent\  
the inconuenience that did arise  
therof diligently vbeighed & cō-  
sidered: for the better safegard of  
the peoples consciences \ & auoi-  
ding cōtention\ it vvas thought  
good to the holy Ghost & the Fa-  
thers assembled in the said gene-  
ral counce! \ to make all priuy  
cōtracts void & of no strength\ ex-  
cept the contract be made in the  
presence of the priest & other vbit-  
nesses: so that after the publica-  
tiō of the said general cōncell\ all  
such priuie contractes vwithout  
the vbitnes of the priest & others

be boide & of no effect | but that  
the parties so priuily cōtracting  
may lausfully mary any other.

If any man & wwoman speake  
the formall words of Matrimo-  
nie for feare of their parents or  
frindes | or for any euill purpose |  
wwithout cōsent of hart : they be  
not man & wwife before God. If  
either of thē do vse carnall copu-  
latiō wwith other | they gaue no cō-  
sent in hart | they cōmit fornicā-  
tion | as long as he or she cōtinue  
in the same mind : wwherein the  
next remedy is | to geue consent  
of hart to that wwhich was spo-  
ken before in words & so be they  
man & wwife before God.

How many thinges be required in Ma-  
trimony of necessitie?

**T**wo thinges | cōsent of both  
M ii

Of the Seuen

their hartes| & vboordes expreffing  
the cōsent of both their mindes.

Also some thinges be required  
in matrimony| that the ordinary  
for some necessary causes may  
dispense in: As that banes ought  
to be asked three solenne dayes  
befoze the time of mariage as the  
Ordinall doth plainly appoint.

And certaine times and daies  
in the yeare the ordināce of holy  
church doth forbidde mariage to  
be solēnised| that they may geue  
thē selues more conueniently to  
prayer| as the scripture dot teach  
o 7.

The times that the solēniza-  
tion of matrimony doth cease in  
the Catholike church | is frō the  
saturday next before Aduent  
Sunday| buttill the Octaue of the  
Epiphany: frō the saturday next

before Septagesima Sunday  
 untill the Octaves of Easter be  
 past that is to say untill the mō-  
 day next after Iobbs Sunday frō  
 the Sunday before the Rogatiō  
 weeke untill Trinitie Sunday.  
 How many things do let matrinony to  
 be contracted, and dissolue matri-  
 mony that is made?

**F**yrst | Error of the person | 1.  
 When one is brought in for  
 an other : except after that it is  
 knobben | both the parties con-  
 sent to the mariage.

Secondly | when the man is 2.  
 within holy Orders: or if either  
 of them be professed in Religion  
 or haue vowed Chastitie.

Thirdly | by cōsāguinity | which 3.  
 extendeth to the fourth degree.

Fourthly | by affinitie | which 4.  
 extendeth to the fourth degree.

The offices of

5. **Fiftly** by spirituall kintred/bb-  
hich is bettbene the partie that  
is baptized or confirmed | & his  
Godfathers & Godmothers | &  
also bettbene the Godfather or  
Godmother | & the parents of  
the child so baptised or confirmed.

*The fifth Chapter, of the offices of Christiā iustice*  
2. **Sobrie, pie & iuste viuamus.**

**Soberly|godly|& iustly let vs liue**

**Hovv many offices of Christian iusti-  
ce be there?**

3. **Ubo:** the one is to decline frō  
3. **Deuill** the other is to we god.

**Hovv can a man be able to performe  
these two offices of iustice?**

5. **H**E can not truly of himself |  
3. **but** being holpen by the gra-  
ce of God | & instructed by the ho-  
ly Ghost | a Christian man may &  
8. **ought** (as muche as the state of



this life doth permit ( to liue  
iustly & fulfill the law.

By vvhat degrees be vve brought  
into sinne?

**B**y suggestion of the Diuell | **Pro.**  
delectation of the flesh | **Ioan**  
consent of the mind.

Vvho be the most greuous sinnes?

**T**hey that sinne vvilfully of **Pro.**  
mere malice. Also they | that  
doe boote of their sinne. Thirdly  
they | that vvith contentious  
vvordes strue against them that  
geue them good counsell | and vt-  
terly contemne the same.

Vvwhich be the sinnes so abominable, that crie  
vnto God in heauen for vengeance?

**T**he scripture doth make mē-  
tion of foure | that be most hor-  
rible & abominable in the sight  
of God.

The offices of

4. The first is voluntary or vvil-  
full man slaughter. Hobb the in-  
nocent bloud of Abell cried from  
the earth to God and hobb Cain  
vvas punished it is euident.

8. The secoud is Sodomiticall  
sin man vvith man | or vvoman  
vvith vvoman against nature.  
Hobb the crie of this most abo-  
minable sin came to God from  
the earth: and hobb God pobbred  
dobbne fyre & brymstone to de-  
stroy the vvicked Sodomites | it  
appeareth plaine in Scripture.  
This terrible exāple putteth in  
remembrance that perpetually  
to burne in hel vvith fyre & brym-  
ston | is a punishment due for  
thē the cōmit sin against nature.

2. The thirde is oppressiō of the  
poore fatherlesse children & vvi-  
dobbes. Hobb god punished pha-

rao and the Egyptians \ for oppressing the Israelites \ the scripture doth shew. Oppressours can not escape Gods vengeance.

The fourth sinne \ that crieth to God for vengeance \ is to keepe backe the wages of the hired servant or workemen \ whē he hath done his service or worke.

4.  
Iacob

Vvwhether is it not sufficient for a Christian man to do no euill?

**T**o doe no euill \ is but the halfe part of christian iustice.

Psal.  
Rom

It is not sufficient for a Christian man \ to do no euill \ but he is bound to do good: for as S. James saith He that knocketh hobb to doe good \ & doth it not \ he doth commit sinne. And also the Gospel saith euery tree that doth not bring forth good fruit \ it shall be cut downe

Iace

Mat

The offices of  
& cast into the fire.

Vvhat kind of good vvorkes ought  
a Christian man to vse?

21. **F**asting\almose dedes\mercie  
& praier. That praier is good  
(saith the scripture) that is ioy=  
ned vvith fasting & almose dedes.

Vvhat is Fasting?

on. **F**asting is a foundatiō of ver=  
tue vvherby vice & sin is re=  
pressed | & the minde is lifted vp:  
the body is chastised | & the flesh  
made subiect to the spirite: obe=  
dience is exercised\and the grace  
of God obtained. By fasting the  
soule is nourished.

cil.  
ur.  
&  
ca.  
p.9  
The maner of fasting is\ cer=  
taine dayes & times\according to  
the custom & precept of the chur=  
che\to abstaine frō flesh\& to eare  
but one moderat meale in the

day. The time of the lent is more streightly to be kept | then other times of fasting : by cause Lent hath for it the institutiō of Christ. The sixt general cōncel in the lent time doth forbid to eate egges | or cheese | except necessity require | or dispēlatiō be obteyned.

Co  
Co  
tin

V what is prayer?

**P**rayer is a lifting vp of the mind to God | vberby vbe desire | euill or aduersitie to be put away | or els vbe desire good things to ourselues or to others or vbe do prayse God.

Da

V what is almosedeedes or mercy?

**I**t is a benefit | vberbvith vbe help & succour the necessitie or misery of others | for the honour of God | vwith a good affection and compassion.

## The offices of

How many kindes of almes or mercies be there?

**T**here be two kindes of almes or vbookes of mercy: the one is called corporall the other spirituall. The vbookes of mercy or pitie corporall be seuen. To fede the hungry | to geue drinke to the thursty | to clothe the naked | to visit the prisoners & sycke to harbour the harbourlesse | and burie the dead.

**T**he vbookes of mercy or pitie spirituall be seuen. Discretely to correcte them that offend | to teache the ignorant | to geue good counsell to them that haue neede to pray vnto God for the health of our neighbour | to comfort the comfortlesse | patiently to suffer iniuries | to forgeue offenses done against vs.

God graunt vs so to doe | that  
vve may liue. And here nobb let  
vs make an ende. For after thou  
knobbest once (Gētle Reader | or  
diligent learner ) vvhath thou  
ought to liue (vvhich t'vbo poits  
I haue prosecuted in this short  
Catechisme ) vvhath remaineth  
but to make an end? For the rest  
nobb is to be committed vnto  
thy practise | the like as thou kno  
bbest through my simple & plain  
instruction vvhath is to be don: so  
thou study & labour to exēplifie &  
shevbi thy cōuersatiō the vvhich  
thou knobbest especialibbhereas  
I nobb haue no more to say vnto  
the | & God vbill begin to ha  
ue a sayig vnto thee | except thou  
kepe his labbes and Commaun  
dements. For vvhē the Son of Ma

The offices of

man shall come i his Maiestie &  
all is Angels vwith him | then  
shall he sit vpon the seat of his  
Maiestie | and all nations shall  
15. be gathered together before him  
&c. the vviiked shall go into euer-  
lasting punishment | & the iust in-  
to life everlasting. Be faithfull  
therfore in all articles that are to  
be beleued | be deuout in thy prai-  
ers | be louing & obedient as tou-  
ching the Commandements of  
God & his Church | be vvise in  
receiuing the Sacraments | and  
make not light of the remedies  
of thy sinnes and infirmities. Be  
diligēt in the vvorkes of mercy | &  
take i good part this my smal la-  
bour | vvhiche | I trust | shal bring  
great profit vnto thee | and God  
graūt it may be so great | as I ha-  
ue & shall vvish it to be. Amen.





TO THE READER CONCERNING THE HOLY CEREMONIES of Gods Church.

**M**ANY vvise and learned men haue thought it good that I should ioyne to the Catechisme (vvhiche I did lately sette foorth for the instruction of yong children in matters of the faith) a brieffe declaration of certaine Ceremonies, vvwhose signification is not so vvell knovven to the ignorant people, as they should be.

It is therfore first to be knovven, that no cōpanie of mē can meete together in one mind and consent of hart, for the true seruice of God, except they haue

Aug.  
tra F  
Man  
Lib.  
cap.

### The vse and meaning

certaine holy signes, vvh whereby both their vvorship tovvards God may be stirred vp, and the profession thereof to vvardes their neighbours may be seene. And ther vpon as vvell in the lavv of the Ievves, as of the Christians holy signes & Ceremonies haue bene alvvayes in vse by the appointmēt of God himselfe, or of his Prophetes and Apostles. But for so muche as the state of the Ievves did beare outvvardly a forme and shevv of serving God rather like children, then like men, yea rather in a bond, then in a free sort: their Ceremonies vv ere in maner all expressly named in the Lavv vnto them, by cause is vv as presupposed that they of them selues vv ere not able to iudge, vv hat vv as conuenient for this or that Sacrifice, or els for this or that time, vnlesse it vv ere by their maister & Lavv maker namely prescribed and appointed..

But for so much as the state of the

new Testament is free, as vvhetherin men  
 of al nations are taught of God himfelfe  
 and are anoynted inwardly vvith the  
 holy ghofte, hauing the Law, not of Moy-  
 fes, but of God vvritten in their hartes  
 and bowvells (as the Prophetes & Apo-  
 fles do vvittneffe) therefore (the holy Sa-  
 craments being made and instituted of  
 Chrift himfelfe) moft of the other cere-  
 monies vv ere leaft to the difcretion of  
 the Apostles and of their fucceffours.  
 For vv hich caufe S. Peter vvith the reft  
 of the Apostles and Priefteſes at Ieruſalẽ  
 ordeyned and decreed, vvhat vv as to be  
 obſerued of the Gẽtils, vvho vv ere ne-  
 vvly conuerted to the faith. And S. Pau-  
 le hauing declared, vvhat he receaued of  
 Chrift touching the Sacrament of the  
 Altar, addeth of his ovvne authoritie:  
 Cætera cum venero, diſponam. The reſt  
 I vvill ſet in order, vvhen I ſhall come.  
 Vpon vv hiche vvordes of S. Paule the

Iſaie.  
 Ioan.  
 1. Ioã.  
 Iere. 3.  
 Heb.  
 & 10.  
 2. Cor.

5. Að.

1. Cor.  
11.

## The vse and meaning

g.in  
118. great Clerke S. Augustine vriteth thus  
Apostolus de hoc Sacramento loquens,  
ait; Cætera cum venero ordinabo. Vnde  
intelligidatur, quia multū erat, vt in epi-  
stola totū illum agendi ordinem insinua-  
ret, quē vniuersa per orbē seruat Eccle-  
sia, ab ipso ordinatū esse, quod nulla mo-  
rum diuersitate variatur. The Apostle  
Cor. speaking of this sacrament, saith: The  
rest I vvill sette in order, vvhen I shall  
come, VWhere vpon it is geuen vs to  
vnderstand (by cause it vvas much) or  
hard (to touche in an epistle the vvhole  
order in doing, vvwhich the vvhole  
Church thoroughout the vvhole vvord  
doth obserue) that thing vvhiche is va-  
ried vvith no diuersitie of customes, to  
haue bene ordeined by the Apostle saith  
Paule. Marke vvhat S. Augustine saith:  
vvherin sœuer al Churches agree in ce-  
lebrating Masse, that thing he doubteth  
not, to haue ben ordeined of S. Paule. Of

this kind are holy Altars, secret praying at certain times of the Masse, praying for the liuing, & for the faithfull soules departed, the vse of receauing the blessed Sacremēt in the morning, or fasting wvith many other like ceremonies, vvvhich all Churches in all coutries haue alwaies vsed. And that vvvhich is namely said of the ceremonies belonging to the chief Sacrament, is likevvise to be vnderstand of all other Sacraments. For the Apostle said generally: State, & tene te traditiones, quas didicistis siue per sermonē, siue per epistolam nostram. Stand steddie, & kepe ye the traditiōs vvvhich ye haue learned, either by our talke, or by our letters. And S. Augustine sayeth lykevwise generally: *Quæ non scripta, sed tradita custodimus, &c.* Those thinges vvvhich vve keepe, not being vvrit-ten, but being deliuered, vvvhiche at the least are obserued throughout the vvho

2. Th

In c  
L38

## The vse and meaning

le vvorlde, are vnderstanded to be kept by the cōmending & decreeing of the Apostles thē selues, or els of the general Counsels, vvwhose autoritie is most hol-some in the church. As that the Passiō of our Lord, and Resurrection, & ascensio into heauen, and the comming frō heauen of the holy Ghost are solēnely kept euery yeare: and so of any other thing, vvwhich is kept in euery place vvher the Church spreadeth it selfe.

It vvwere easy to shew, that many other auncient Fathers do speake in like sort of our holy Ceremonies, vvwere it not about the measure of a brieve Catechisme, to stand about that matter any longer. Therefore now I vvwill talke more particularly of certaine speciall Ceremonies, and the meaning therof.



THE VSE AND MEANING OF  
the holy Ceremonies of Gods Church.

Vvhy is holy vvater vsed in the  
Church?

**I**t is vsed | to put men  
in mind of the vvater  
of Baptisme | vvherei  
their sinnes vvhere  
cleansed | thorovv the  
name of the B. Trinitie called  
vpon the | & thorovv their obbvne  
or the Churches faith. And the-  
refore as men by the vvater of  
Baptisme entred into the chur-  
che | vvhicche is the mysticall body  
of Christ : so at the entring into

Tit 3  
Mat.

R iij

The vse and meaning

the materiall church|they sprinc-  
kle them selues vvith holy vva-  
ter. For albeit the Baptisme it  
self can not be repeated | yet the  
remēbrāce thereof is most lauda-  
bly p̄serued in al good Christiāns.

Hovv olde is the vse of Holy vvater?

**I**t came euen from the Apo-  
stles | as it may be thought.  
For mention thereof is made in  
the Epistle of Pope Alexāder. vvho  
vvas the fift Bishop of Rome  
after saint Peter.

Can Holy vvater driue avway diuels?

**N**ot only holy vvater|but ma-  
ny other holy thinges are of  
pobber to driue abbaye Diuels  
from their bodies or places|vvho  
vse them in a right faith. For|as  
thorowbe our synnes the diuell  
hath pobber to vse| not only his



obvne malice | but also Gods  
creatures to our hurt : euen so  
faithfull men take povber of  
Christ | not only to resist the di-  
uell by their obvne faith | but al-  
so by the creatures | vvhich are san-  
ctified by Gods vvord & praier. And  
so doth Theodozetus an aunciēt  
vvriter of the Ecclesiasticall hi-  
storie vvitnesse | the diuels vvhere  
cast out i the old time. For vvher  
as the diuel staied the fyre that  
could haue no strēgth in burnīg  
of an Idols temple | Marcellus  
the Bissshop of Apamea caused  
his Deacon Equitius to bring  
vvater in a vessell | vvhich being  
set vnder the holy Altar | the Bis-  
shop prayed | & vvhen he had ma-  
de the signe of the Crosse vpon  
the vvater | he vvilled his faith

2. Ti. 4  
Eccle  
Histo  
Libr.  
cap. 2

The vse and meaning

full Deacon to sprinkle the said  
wbater vpon the flame | *quo facto*  
*contactus aquæ impatiens dæmon aufu-*  
*git* ¶ Which being done | the deuill  
not being able to abide that the  
wbater should touche him | fled  
abbay. And verily wvho soeuer  
nobv a daies can not abide to ha-  
ue holy wbater sprinkled vpon  
him | he may vbell suspect | that a  
deuill hath pobber on him | wvho  
is afeard of the said holy wbater |  
& therefore kepeth his servant  
frō it as farreas as he can. Thus  
vve see both the profit | & the an-  
tiquitie of holy wbater.

Vvhy is senfing vsed?

**I**t betokeneth | that as the  
svbeet perfume of frankin-  
cesse ascendeth vp into the ayer:  
so our prayers ought to be dire=

cted as a sweet smell in the sight of God. And as the Angel taught Tobias to drive away the diuel by kindling of the lyuer of the fysh: euen so the like kindling of frankincense with the lyke faith & deuotion | doth helpe to drive away the diuell | and to defend the faithfull people from his iniuries and assaults.

Hov long hath senfing ben vsed?

Then from the Apostles time  
 As it may appere by the  
 wordes of Dionysius the Areopagite,  
 in his booke of the holy order &  
 gouernemēt of the Church | wher  
 here he expressely nameth that  
 ceremonie. In the solēne Masses  
 also of S. James | & Chrysostom  
 it was vsed.

Dionysius.  
 Ecclesiasticus  
 Hieronimus  
 cap.

V what meaneth Procession?

The vse and meaning

**P**roceſſiō vvas ordeined\part  
ly to proteſt & to ſhevv euery  
vvhere by our dedes the Chri-  
ſtian faith(as by carrying open-  
ly before vs the bāners & tokēs of  
Chriſtes death)partly alſo to be  
token\that euen as vve go out of  
the church | & after a pilgrimage  
made come into it againe : ſo  
Chriſt cōming from the boſome  
l. 18. of his ffather to take fleſhe of the  
blessed Virgin Marie | did after  
his peregrination made in this  
vvorld retorne to his ffather  
again vvither alſo vve hope to  
ſolovv him.

Vvhy is the Croſſe caried before vs  
in Proceſſion?

l. 4.  
l. 2.  
l. 8. **T**o make vs vvnderſtand\that  
al our pilgrimage in this li-  
fe ought to be in the faith\merit

and exāple of Chyristes painfull  
conuersation | by whōse only  
death vbe come to life | if yet vbe  
suffer wth him | to the ende vbe  
may reigne & triūph wth him.

What may we learne by holy candels?

**F**yrst | that God is a cōsuming Deut  
fyr | wherof the very bur-  
ning candel doth vbarne vs.

Secondly | that as the candel  
being one kind of creature consi-  
steth of fyre | waxe | and becke:  
so Chyrist consisteth of the God  
head | soule | & flesh | all being i one  
person. Therfore on Cādelmasse  
day by caryng a holy candel | vbe  
do vbel represent our Lady car-  
ryng Chyriste to the Temple in Luc  
her armes.

Thirdly | vbe ought albbayes  
to haue the fyre of charitie in our

The vse and meaning

it. 25. hartes\as the vbiſe virgins had.  
cron. Laſt of al\by the torches vvhich  
ntra che are lighted at the ſinging of  
yilan the goſpel\it is ſignified\that the  
l. 118 vbord of god is the light of our  
ſoule.

Vvhy are candels ſet before Images?

**A**d betokē that their vborke  
did ſo ſhine before men\ the  
men glorified God in heauē the-  
reby. And Chriſt himſelf called  
5. S. Ioan Baptiſt a burning cādel  
vvhich gaue light. And he ſaid to  
5. his Apoſtles: ye are the light of  
the vborld.

Vvhat do holy aſhes meane?

3. **T**hey vvarne vs to do penaū-  
ce as the Ninuities did\ and  
therfore at the beginning of Aēt  
(vvhich is the time of penaunce)  
they are layed on our heades or

foreheades\to betoken\ that vbe  
must lamēt our former euill life\  
according as Christ said: Except  
ye do penance\ye shall all perish. Luc. 1.

Vwhy vvas the fast of Lent ordeyned?

**A** the intēt\that vbe the mē-  
bers\should accoꝝdig to our  
habilitie folloꝝbe the example of  
Christ our head | protesting by  
our deede | that he fasted fortie  
daies for our necessities\ & not for  
his obbne. Itē as not only Moy-  
ses but Elias fasted fortie daies\  
so vvas it signified that not only  
the bōd of the labb | but also the  
free grace of the prophetes needed  
the said fast of fortie daies: & vbe  
are nobb in a propheticall state\  
seing it is vbritten of our time\  
that God vwill poure his spirit  
vpō euery flesh (or nation) & that Matt.  
Exo. 3  
3. Re.  
  
Isel.

The vse and meaning

an. 6. all me shalbe taught of God | as  
the old time the prophetes bbere

Vvho instituted the fast of the Lent?

ieron. **T**he Apostles themselves | as  
ep. ad **S.** Hiero teacheth | & ther-  
arcel. fore euen Ignatius, vvho vvvas the  
nati<sup>3</sup> disciple of the Apostles | cōmaun-  
epist. deth the Christians | not to des-  
Phil. pise the Lent or the fortie dayes |  
by cause it cōteineth a folobbing  
of Christes conuersation.

Hovv is Lent to be fasted?

cler. **W**ith eating drie meates  
to. li. suche as do ingender least  
a. 19. bloud | and consequently do least  
prouoke carnall lustes. For vvbi-  
che cause al flesh & vvhit meates  
are forbidden: vnlesse necessity |  
reasonable dispensatiō | or a cus-  
tomelausfully prescribed doe or  
thervvise permit. Also except  
men by



men by age \ great labour \ or sic-  
kenes \ be excused \ they ought to  
take but one meale on a fasting  
day \ whiche in the old time was  
toward night. For as the perfit Aug  
epist  
fasting is to eate nothing at all:  
so in them who can not beare  
such an abstinence \ it is permitted  
to make one meale. As for drink-  
ings at night \ or eating any o-  
ther thing ( whiche yet may not  
be a meale ) so that not fraude be Aug  
epi.  
& in  
ne c  
86.  
used: it is sufficient to kepe the cu-  
stome whiche is allowed by the  
lawfull Bishop of the Church  
wherein we live.

Why are Images covered in the Lent?

**I**n holy Images are set up  
in Gods church at other ti-  
mes to represent unto us \ that  
the saints reigne with God in

**D**

The vse and meaning

heauen: so in the Tent they are  
couered and kept from our sightes  
c. 54 tes | to betokēt | that sinnes & ini-  
quities (for the whiche we the  
34 doe penance) diuide betweene  
God and vs: hiding his face and  
glory from vs | euen as the baile  
hid Moyses face from the hard  
pr. 3 harted Iebbes. And therefore  
when the good Christiā looketh  
vp | and seeth not the glorious  
representation of heavenly ioy  
whiche in the Church | was  
brought by his eye to come to his  
minde | he hath warning there-  
59 by | to crie out: vnto me: My  
sinnes haue hidden Gods glory  
from me | except by his grace I  
may come to true repentance | &  
to do penance for them. And so  
7 he is warned | to call vnto God  
20 for true cōtrition | sacramentall

cōfession\ & temporall satisfactiō.

Vvhat signified the veile, vvhich is dra-  
vven betvvene the people and the  
high Altar in the Lent?

**A**S our first parētes hauing Gen  
sinned \ vvhere kept from  
Paradise vvith the fyrie sword  
of the Angel\ & as in the taberna-  
cle of Moyses there vvvas a veile  
betvvene the in most and the out  
vvard holy place: and as the let-  
ter of the Lappe is a veile\ vvhi- Heb  
che kepeth the meaning of the  
holy Ghost from them\ vvho be- 2. C  
leue not rightly i Christ: so to vs  
that beleue & liue not vvell \ our  
sinnes are a veyle & couer vvhich  
kepe vs from Christ. But as by  
the death of Christ the veyle of  
the temple vvvas torne in sunder Ma  
and al the secretes of the in most

Q ij

The vse and meaning

holy place lay open to thembbho  
did beleue: (in token bbhereof  
the lenten beyle is also cast do-  
bbne in the passion vbeeke) so to  
thē\ bbho after due penauunce do  
againne vbozke the bbill of God  
thorobb his grace | the beyle of  
iniquitie is torne dobbne | & the  
grace of Charitie lyeth open.

Vvhy do the people beare palmes the  
Sonday before Easter?

**I**n remēbrance of the nota-  
ble\miraculous\& triūphant  
entrie\ bbhich Christ made into  
Jerusalem that day | at bbhich  
time the Israelits did cast not  
only bobbghes of trees\ but also  
their garments in his bbay for  
honours sake. And the Children  
cried: Osanna to the sōne of Da-  
uid. All bbhich ceremonies vbe

stil maintaine to the honor of  
 Christ | as the faithful Israelites  
 once did then: & the Protestants stil  
 disdain the same | as once the  
 stubborne & hard harted Iewes  
 did. Our palme bobbghes also Phi  
1. T  
 betoken | that vbe ought to fyght  
 against the deuill | the flesh & the  
 world euen till death | as Christ  
 did | in vvhich death both his vic-  
 torie vvas and ours must be per-  
 fitely ended.

Vvhat signifie the fowver and twenty  
 candels that are set vp on vvens-  
 day before Easter euen?

They signifie the tybelue pro-  
 phetes | & the tybelue Apo-  
 fles | & thereby all iust men | vvh-  
 o by preaching & good life gaue vn-  
 to vs light & a true testimonie of  
 Christes godhed and māhod | but  
 D iij

The vse and meaning

yet they vvere all after a certai-  
ne sort dymned\and(as it vvere)  
their light vvas putte out one  
after an other\ by cause they sin-  
ned as men\ at the least venially:  
an. i. & none of them vvas that light/  
n. i. vvhich shewv̄g it selfe vwithout  
blemish\ lightneth euery man  
coming into this vworld\ vvhich  
is Iesus Christe the euerla-  
sting light. And yet for so muche  
2. i. as they beleued i him\ their light  
in him is now also euerlasting.

Vvhy is the old fyre quenched, & new  
fyre halovved on Easter euen?

e. 4. **T**o shew\ that in Christ vve  
e. 5. are made new men in spi-  
rite\ & that vve must cast of the  
olde man\ vvhich came by our pa-  
rentes carnal generation\ & take  
new light of Christes death &

resurrection \ balking as the  
Children of light. Therfore the  
clergy going to halobb the newb  
fyre \ saith the psalme Dominus il- Psal  
luminatio mea & salus mea. **The Lord**  
**is my light & my Saluation.**

Vwhy is the Paschal of vvax halovved  
and set vp in the Church?

**A** represent Christ \ vvho is Exo  
the truth signified by the  
pillour of fire \ vvhic he gaue light  
to the childrē of Israel by night.  
And as Christ at certaine times Ma  
appered to his Disciples after 10a  
his resurrection : so is the Pas- & 2  
chal taper in remembrance the-  
reof lighted at certaine times  
from Easter till Ascension.

Vwhy is the font halovved?

**B**y cause the Apostles did so Di  
institute \ as may appeare in fun  
Ecc

The vse and meaning

er. saint Dionisius | vvholyued in  
de their time. Also S. Basil cōfessed  
ritu that the custome to blesse the  
Ro. vwater of Baptisme came from  
.27. and vnbritten tradition. The  
or. feastes of Easter & vvhitsunday  
are chosen for the purpose | by  
or.2. cause i the one Christ after death  
n.6. rose out of his graue: i the other  
he sent dovvne the holy Ghost.  
Robb in Baptisme (as S. Paule  
saith) vve are buried vwith Chri  
ste) & ryse againe to vvalke vwith  
him in a nevv life | and the sancti-  
e.4. fication of the nevv man | vvhich  
vve take & beare | is vvrought in  
Baptisme first of all by the ho-  
ly Ghost.

Vvhy are belles halowed?

.1. **T**hēd nothing may be pro-  
phane | vvhich serueth for



Gods Religion | by cause he is  
 infinilly holy | vvhom vve serue.  
 And therby the deuils also are  
 the more vexed and driuen the  
 farther of | by cause they knovv  
 them to be the signes | & as it vve-  
 re the trumpets calling faithfull  
 souldiers to heare Gods vvord  
 and to make common prayer.

Vvhy is the Church halloved?

**B**y cause it beareth a figure of 1. P.  
 the liuely mēbers of Christ |  
 vvhicke is holy and vvnspotted in  
 her faith and religion. Item to Ep)  
 cause the men vvho come thither  
 to be the more stirred to prayer |  
 & to be the sooner heard in a holy  
 place | as it may vvcl appeare |  
 that the holy Ghost taught vs  
 to beleue by the dedicatio of Sa-  
 lomons temple: vvhere a special 3. I

The vse and meaning

grace is desired for them | vvhich  
pray in the temple dedicated to  
Gods holy name.

Vvhy is the Altar consecrated?

**T**hat the chief protestation &  
shewing of externall Reli-  
giō (vvhich is external sacrifice)  
may be offered vpon a most solem-  
ne & reuerēd place. For although  
the vvhole Church be generally  
hallobbed : yet the Altar being  
vvhithin the same Church hath a  
most speciall sanctification | as  
vvhich beareth the roome in our  
holy doings | vvhich the Crosse it  
selfe bare: vvhē Christ dyed vpon  
it. And seeing Noe buyle & Altar  
and Abraham is noted not only  
to haue offered vpon his sonne | but  
also to haue done it vpon the Al-  
tar: seing also that in the taber-

nacle of Moyses | & in the Tēple  
 of Salomō the Altar vvas so ho-  
 ly | that (as our Sauour himsel-  
 fe saith) it sanctified & made holy  
 the gift vvhich vvas layed vpon  
 it: by the same reason our Alta-  
 res should muche more be halo-  
 vved | as vvhich cōteine that bo-  
 dy vpon them | for vvhose sake all  
 Altars vvere holobbed | & all Sa-  
 crifices vvere made. **U**bherfore  
 Optatus and annuncient vbriter  
 speaking against the Donatistes  
 vvho in his time destroyed the  
 holy Altars of the Catholikes |  
 saith: Quid est enim Altare, nisi sedes  
 corporis & sanguinis Christi? **F**or  
 vvhat is the Altar | but the sea-  
 te of the body and bloud of  
 Christ? That is to say | the place  
 vvhere Christes body and bloud

Mar. 2

 Contr  
 Parme  
 nianu  
 lib. 6.

The vse and meaning

both remaine | during the time  
of the vnbloudy Sacrifice.

Vvhat do the Altar clothes signifie?

**U**erely they represent the  
good affection | vvhich faith-  
ful people haue to honoz the pla-  
ce of Chriftes residēce. For as the  
Apostles being commaunded to  
bring the Affe vnto Chrift | did  
vpon their obbue good affection  
cast their clothes vpon the Affe |  
to thende Chriftes seate might  
be made the more honozable: so  
doe the faithful folobbers of the  
Apostles decke and sette foozth  
the place vvhere Chrift in a mi-  
stery presenteth himselfe vnto  
vs. And therfore saint Hierosme  
prayseth Nepotianus | for proui-  
ding carefully | that the Altar  
might be neate and cleane.

Erat sollicitus, si niteret altare, si parietes absque fuligine, si pauimenta tersa, si ianitor creber in porta, vela semper in ostiis, si sacrificium mundum, si vasa luculenta, & in omnes ceremonias pia sollicitudo disposita. **The vvas carefull to see\ that the Altar might chyne\ that the vballes might be vbi thout the smoke of the tapers or lāpes\ that the pauiments might be neate \ that the porter might be often at the Church doore\ that the clothes might albbayes couer the doores\ that the Vestrie might be cleane\ that the vessels might be bright \ & that his godly carefulnes might be vbel disposed tobbard all the Ceremonies.**

Ad H  
liod  
epita  
Nep  
tiano

V what meaneth the apparel vvhich the Priest vveareth at Masse?

The vse and meaning

1. **T**he Amice\vbhich the Priest  
first putteth on his head  
doth signifie the clothe\vbhere-  
vbith Chriftesface vvas couered  
at. 26. vbhilest the Iebbes buffeted  
him | faying: Areade | vbho did  
ftrike thee?
2. The Albe\vbhich is a long vb-  
hite garmen | representeth the  
vbhite coate\vbherervbith Hero  
de did fend Chriftie backe to p-  
late\reputing him as a foole.
3. The Girdle betokeneth the  
fkourge vbherervbith Chriftie  
vvas vbhipped. And the fanel  
in. 19 vbhich the Priest putteth on his  
4. left arme | betokeneth the coard  
in. 18 vbherervbith they bound Chrift  
vbhen they first tooke him. As  
5. also the Stole representeth the  
other ropes | vbherervbith they

bound him to the Pillour vvhich  
les they vvhipped him.

The vpper vestiment doth be-  
token the purple garmēt | vvhich  
rebbith Christ vvas closthered in  
derision | vvhich they saluted him  
kind of the Iewes. Thus the  
priest going to make the Sacri-  
fice of the church vvhich it lear-  
ned of Christ | doth in outbward  
signes set before our eyes the hi-  
story of Christes pass.ō | vvhich is  
the true paterne of al sacrifices.

The Priest then being so clo-  
thered setteth briefly before vs all  
the life of Christ | but most spe-  
cially of all the circumstances of  
his death. He cometh therfore  
frō the vestrie to the Altar | as it  
vvere shebbig | hobb Christ came  
frō heauen into this vborlde. He  
beginneth the Masse vvbith some

6.

Ioan.

Cypri

lib. 2

ep. 3.

I.

The vse and meaning

2. part of a Psalm | vvhich he re-  
peteth twyce or thrice | in shevv-  
ing the Prophetes & patriarches  
to haue prayed for | & to haue re-  
ioyced at the daye of Christes in-  
carnation | vvhich they saue in  
n.8. spirite. He crieth out for mercy  
nine times | geuing vs to vnder-  
stand | that his Sacrifice depen-  
deth vpon Christ | & not vpon our  
merites. He beginneth the Glória  
in excelsis Deo. Glóry i the highest  
vnto God | putting vs in mind of  
the hymne & praise | vvhiche the  
Angels sang at Christes birth.  
And therevwith he said: The lord  
be vwith you: vvhich is no more  
but the prophetical naming of  
Christ vvhich is called Emanuell  
that is to say | the Lord vwith vs.  
The collect signifieth | the vvhole  
Church



Church vwith one accorde to ha-  
 ue praied for the coming of our  
 Sauour | & by him only to trust  
 for saluation. The Epistle doth  
 resēble the preaching of S. Ioan  
 Baptist. The moorning song of  
 the Braile shevveth that penāce  
 vvhich insued emong the good  
 men bpō S. Ioan Baptist prea-  
 ching. The ioyfull song Alleluya  
 betokeneth the spirituall ioye  
 vvhich after their penaunce done  
 they obtained | partly in this life |  
 & specially in the life to come: for  
 those vvho moorne in God | shal-  
 be comforted. The Gospel beto-  
 keneth the preaching of Christ.  
 The Crede vvitnesseth | vvhat  
 great fruit of professing the true  
 faith | insued vpon Christes prea-  
 chig | vvhich is not only shevved

7.  
 Matt  
 8.

Matt

The vse and meaning

12. by vbordeſ\ but alſo by vborkeſ:  
vvhileſt the deuout perſōs offer  
vnto God before the Altar ſome  
of their temporall goods & ſub-  
ſtance | either to be conſecrated  
vnto God ( as bread & vvine ) or  
to be diſtributed to the pooze | or  
els to be employed to the vſe of  
the church; as vbar & oyle. At the  
lēgth the Catechumēſ & lerners  
of the faith being remoued out  
of the Church | the Chriſtians  
proper ſacrifice is begonne. At  
vvhich neither nouices in faith |  
nor infidels may be preſent : by  
cauſe it is moſt ſubiect to the de-  
riſion of the vvicked.

1. Bread & vvine then is brought  
to the Prieſt at the Altar | to the  
ende he may do vvith thē as chriſt  
in his laſt ſupper did | vvhen he

onyſ  
t eccl  
erar.  
p. 3.

vvas nobb going to his death.  
 The Calice betokeneth the gra-  
 ue\ the vvhite corporace betoke-  
 neth the vvhite shete\ vvhetheri Jo-  
 seph did fold Christes body\ vvhē  
 it vvas laied into the graue\ & the  
 paten representeth the stone vvh-  
 her vwith the graue vvas couered  
 But by cause all this is don\ one-  
 ly to bring Christes death vnto  
 our remēbrance\ and not to bury  
 christ againe\ therefore the priest  
 after Secret prayer (vvhiche  
 Christ also vbled in the gardē be-  
 fore his passiō) crieth: lift vp your  
 hartes: & againe: Thankes vnto  
 our Lord God\ vvhho hath both  
 redemed vs & left vs these misse-  
 ries of his glorious death\ resur-  
 rection\ & ascension. After vvhich  
 praises & thankesgeuing by the

2.

3.

4.

5.

Mat.

6.

The vse and meaning

7. Priest all the people or suche as  
supplie their place do sing in the  
honor of the blessed Trinitie  
three times | Holy | Holy | Holy |  
the Lord God of Hostes | blessed  
is he that cometh in the name of  
the Lord | Osanna in the highest.

8. The Priest nobb entring into  
the most holy meditaciōs of chri-  
stes death | commendeth to God  
the vvhole Church disperded  
throughout the vvhole vvorlde | &  
i. 2. those by name for vvhom he is  
bound to pray | as the Pope | the  
Bisshop | the King | & his obbene  
9. frindes. And by cause this is the  
cōmon sacrifice of all the church  
he reuerētly maketh mention of  
the blessed saintes vvhich reigne  
vvith Christ | & desireth to be hol-  
pen by their prayers | vvhon he  
doubteth not to heare hi | by cau-

se they liue vvith Christ & in him Phil  
 see our necessities\vvhen vve cal  
 to them | much better then the  
 Prophetes sabbe their hartes | 1. Re  
 vvho came vnto them for ayde or 3. Re  
 succour. And being thus prouid-  
 ed he making many times the 10  
 signe of the holy Crosse\to beto-  
 ken\that all the vertue & pobber  
 he hath\is takē by Christes death  
 & passiō\cometh at the last to ta-  
 ke Christes person vpon him |  
 saying in his name and pobber  
 ouer the breade: This is my body  
 & ouer the vvine : This is my I  
 bloude &c. By vvhicche vvordes no Mat  
 faithfull man doubteth\but that  
 Christes body & bloud are made  
 really present vnder the forme  
 of bread and vvine. In token of  
 vvhicch belecue the priest lysteth

The vse and meaning

2.  
3.  
4.  
vp the holy Sacramēt| to put vs  
in remēbrance|hobb Christ bvas  
exalted vpon the Crosse for vs| &  
the people adore vwith godly ho-  
nor the selfe body & bloud|vvhich  
died| & vvas shed for vs. And the  
in vwordes also the Priest bese-  
cheth|the said body and bloud of  
Christe being most acceptable to  
God|in his obbue nature | to be  
accepted also of God i respect of  
the Church|vvhich being yet sin-  
full|aduentureth to handell & to  
offer suche preciousse giftes. And  
anon the faithfull soules are cō-  
mēded also vnto God|to the end  
no members of the Church may  
be omitted of the Church in the  
cōmon sacrifice vvhich toucheth  
the vvhole body of the Church.  
And all this holy secret action is

ended with the open pronouncing  
of our Lords prayer by the seven  
petitions\wherof we may call to  
minde the seven wordes or say=  
ings which our Lord pronoun=  
ced alone upon the Crosse\ouer &  
by sides these secret prayers\wher  
in he commendeth to his father  
all the Patriarches\ Prophetes\  
iust men\& al that euer shalbe sa=  
ued\whether they were the boz  
ne or no for signification of the  
which diuerse states in the  
Church\for all whome Christes  
body was broken & vexed upon  
the crosse\ the B. Sacrament of  
the Altar is broke into three par=  
tes\ and the kisse of peace being  
sent to the faithful that are pre=  
sent\whilst they call for mer=  
cie & peace at the handes of the

The vse and meaning

1. Lambe of God) the vvhole Sa-  
crifice is receaued either by the  
priest alone | if none other be pre-  
pared there vnto (as Christ vpon  
8. the Crosse ended his obbue sacri-  
fice alone ) or if others be ready |  
they receaue also vwith the priest  
euen as Christ at his supper ga-  
ue his Sacramēt to others also.  
2. For as S. Cyprian saith | speaking  
3. of this Sacramēt | *Passio est Domi-  
ni sacrificium quod offerimus.* The sa-  
crifice vvhich vbe offer | is the  
Passion of our Lord : that is to  
say | the substance vvhich vbe of-  
fer | is the same | vvhiche suffered  
& rose againe from death.

And therefore although Chri-  
ste made the sacrifice of his sup-  
per at the euening | to declare |  
that as vwell the olde Sacramē-



tes | as the world it selfe were  
nobb come to their later ende:  
yet vbe offer in the morning | to  
thevv | that vbe take hold of Chri  
stes resurrection also | and liue  
nobb in a nebbe state of grace.

And in dede the very receauig  
and consuming of the Sacramēt  
by the faithfull is a resemblance  
also of Christes Ascension | vvhē  
rein he vvas taken frō our sight  
into the he auens | vvhence he sēt  
the holy Ghost | euē as the Priest  
(hauing nobb ended the myste  
ries vwith the Collet of thanks  
geuing) blesteth the people | and  
departeth into the vestry vvhēce  
he first came foorth. Thus are  
the Obsecratiōs | the Orations |  
the Postulations & the geuing of  
thanks made | vvhence of S. Pau=

I  
2

I. I

The vse and meaning.

he vbozte vnto Timothee. And  
that according to the minde of  
S. Augustin|vvhich there intrea-  
ting vpon the vbozd Oratio vvhich  
che i Greke signified votum a vo-  
vbe doubteth not to say | Vouen-  
6. tur omnia quæ offerentur Deo, maxime  
sancti Altaris Oblatio. all thinges a-  
re vobbed vvhich are offered vn-  
to God | specially the Oblation  
of the holy Altar. Wher e he na-  
meth the Sacramēt of Christes  
supper|the oblatiō of the Altar|  
& expressly teacheth it to be offe-  
red and vobbed vnto God. Vnto  
God| I say | & not (as the Prote-  
stātes teache ) either by the peo-  
ple onely to the Priest | or by the  
Priest only to the people. But he  
saith | Sancti Altaris oblatio maxime  
offeritur Deo. The oblation or of-

fering of the holy Altar | is most  
of all offered vnto God.

This may suffice for a brieft  
instruction of the youth | concer-  
ning the most notable and daily  
Ceremonies of the church | whi-  
che whoso despiseth | he therein  
despiseth the whole cōpanie of  
Christians | whoso from the Apo-  
stles time till this hōver | haue  
vsed the said Ceremonies at the  
Seruice of God | as wherby the  
mind is prouoked to thinke of  
God | & of holy saines much mo-  
re reuerently | then otherwise  
it should. God geue euery man  
grace | not to be wise more then  
he ought | but to be humble | and Re  
rather to seeke what an vnknō-  
wen Ceremony meaneth | then  
to laugh at that which he kno-

The vse and mean. of Ceremo.

14 vbereth not. For he that by suche  
contempt is ignorant | shal not  
be knobben of God | as the Apo-  
15 stle threatneth. And he that  
seeketh as he ought | shall  
find | as our Saviour  
himselſe hath  
sayed.

F I N I S.



GODLY  
CONTEMPLATIONS FOR  
the vñlearned.

Non est aliud Nomen



datum hominibus. Act. 4.

D. Basilius Homil. in 40. Martyres.

What Historie by hearesay  
reportes to the minde:  
The same the silent picture  
doth shew in like kinde,

✠ A. a. b. c. d. e. f. g. h. i. k.  
l. m. n. o. p. q. r. z. s. t.  
v. u. v. v. x. y. z. A. Est.  
Amen.

✠ A. B. C. D. E. F. G. H. I.  
K. L. M. N. O. P. Q. R.  
S. T. U. X. y. z.

In the name of the Father | &  
of the Sonne | and of the Holy  
Ghost. Amen.

Our Lordes Prayer, or the  
Pater noster.

**O**ur Father vvhich art  
in heauen | hallobbed by  
thy name. Thy Kingdo-  
me come. Thy vvhill be done in  
earth as it is in heauen. Giue vs  
this day our daily bread. And fo-

giue vs our trespaces as vbe for-  
giue them that trespac against  
vs. And suffer vs not to be lead  
into tentation. But deliuer vs  
from euill. Amen.

The Salutation of the Angel, or the  
Aue Maria.

**H**ail Marie full of grace  
our Lord is with thee.  
Blessed art thou among  
wbemen | and blessed is the fruit  
of thy womb | Christ Jesus.

The twelue Articles of the Faith,  
or the Crede.

**I** beleue in God the fa-  
ther almighty | the Crea-  
tor of heauen & earth. And  
in Jesus Christ his only Sonne  
our Lorde. Whiche was con-  
ceined by the holy Ghost | borne  
of the Virgin Marie. Suffered  
vnder Ponce Pilate | was cruci-

kied/dead and buried. Descended  
into hell | the thirde day he rose  
again from death. He ascended  
into heauē & sitteth on the right  
hand of God the father almighty.  
From thence he shal come to  
iudge the quicke and deade. I be-  
leue in the holy Ghost | The holy  
Catholike Church | the Com-  
munion of Saints. The for-  
geuenes of sinnes. The  
resurrection of the  
body. The life euer-  
lasting. Amen.

¶ I N I S.



